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MILLENNIAL STAR

VOLUME 4

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LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME IV.

"WATCH YE THEREFORE, AND PRAY ALWAYS, THAT YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS, AND TO STAND BEFORE THE SON OF MAN."—*Jesus Christ.*

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PREFACE.

In bringing to a conclusion the fourth volume of the Millennial Star, our first feeling is gratitude to our heavenly Father for the privilege of still being connected with the kingdom of God, and for having been permitted, through the medium of the Star, to be instrumental, we trust in some measure, in disseminating those principles in which we so much rejoice.

We feel that we have done what lay in our power to impart what intelligence was at our command, in relation to the great work of God in the last days, and we pray that we, as well as our readers, may be led to adhere to whatsoever shall proceed from the mouth of God, in order that we may be faithful and endure unto the end. Even so. Amen.

EDITOR.

INDEX.

A.

Address, Editorial... 172
Ancient Poetry 49
Ancient of Days, The 123
Apostrophe to Death... 4
Appeal to the People of Maine 187

B.

Barque Fanny 202

C.

Church of Christ, The... 85
Ditto 155
Clitheroe Conference 83
Conference, General 33
Ditto 194
Correspondence.—W.C. and Orson Spencer 19
Ditto ditto ... 36
Ditto 159

D.

Discourse by Elder Amasa Lyman 118

E.

Editorial 13
Ditto 31
Ditto 49
Ditto 62
Ditto 75
Ditto 94
Ditto 108
Ditto 126
Ditto 143
Ditto 158
Ditto 175
Ditto 203
Elias, The 40
Extract from Elder Kimball's Journal 32
Ditto of a Letter from Elder Levi Richards 72
Ditto ditto P. P. Pratt 74
Ditto from Elder Hedlock's Journal 129
Ditto from Elder Hiram Clark's Journal 145
Events of the Times 78
Ditto 95
Ditto 207

F.

Farewell to Nauvoo 207
Forgiveness 56
Friendly Hint to Missouri 200
Fragment, A 80

G.

Gathering, The 161
Ditto 177
Gift of the Holy Ghost 60
Ditto 65

H.

History of Joseph Smith... 97
Ditto 113
Ditto 133
Ditto 148
Ditto 165
Ditto 181

I.

Indian Antiquities 104

J.

J. S. Fulmer's Letter 6
J. Greenhow's Letter 30
J. Smith, the Mormon Prophet... 92
J. Smith and Hon. J. C. Calhoun... 199

L.

Law of Adoption, The... 17
Letter from Nauvoo 87
Ditto J. Smith 125
Ditto an Englishman 153
Ditto Orson Hyde 174
Ditto H. Tate 185
Ditto W. Rowley 193
Lines addressed to Miss B. of Halifax ... 127
London Conference 84

M.

Manchester Conference 81
Melchisedec Priesthood, The 1
Meteka, The 80
Mind Your Own Business 26
Mormons or Latter-day Saints, with their Persecutions 71
Morning Star, The 112
Mote and the Beam, The 16

N.

Nauvoo 95
Ditto News from 190
Notices 64
Ditto 96
Ditto 112
Ditto 144
Ditto 160
Ditto 208

O.

On Counsel 90
On the Death of C. Hamilton 208

P.

President J. Smith's Letter 28
Preston Conference 85

Q.

Questions Answered... 70

R.

Religion of the Ancients 139
Remarkable Phenomenon 141
Ditto 186
Revelation 27
Righteousness... 45

S.

Saints, To the 73
Saturday Evening Thoughts 43
Singular Case of Heresy... 25
Sign Seeking 68
Sonnet to Religion 32
Sons of God 56
Stanzas by Miss E. R. Snow 184

T.

Temple of God in Nauvoo, The 11
Temple, The 202
Trip to Nauvoo 93
Trial for Manslaughter 142
To the Citizens of Illinois... 124

V.

Visit to Nauvoo 105
Ditto 121

W.

Worcestershire Conference 94

THE

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MILLENNIAL STAR.

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THE MELCHISEDEC PRIESTHOOD.

From the Times and Seasons.

The subject of the priesthood is one that seems to be forgotten, looked over, or passed by by most of this generation; and indeed has been by many generations past with very few exceptions. The Roman Church, it is true, have made some pretensions to a priesthood, as also the Church of England; both of which profess to trace it by lineal descent through the papal succession, or a continued unbroken chain of bishops from the apostolic days down to the present time; there is a kind of mongrel priesthood professed to be adhered to by the Episcopal Methodists, but it is more formal than otherwise, as neither the preachers nor people adhere to it with very great tenacity.

The many contentions that have been among the claimants of the papal chair, the frequent and glaring abuses that have been practised and permitted by papal authority have not passed unobserved by a discerning and scrutinising public; these, together with the unfounded and illegitimate pretensions of the Church of England and other dissenters, who lay claim to the priesthood, have had a tendency to bring the very name of a priest into disrepute.

We have not time to enter into the various abuses of the Church of Rome, but will merely state that if they had continued pure, their priesthood would also have been pure; and their authority to administer in the ordinances of the church would have been legal; not because they had a succession of popes, but in consequence of their adherence to the pure principles of the gospel, for the priesthood cannot continue when the gospel is perverted; hence John was commanded to write to the angels of the churches of Asia, and to tell several of them that if they did not repent, their *candlesticks* would be removed out of their place.

When our Saviour said to his disciples —"Lo! I am with you always even unto the end of the world;" he just before said unto them in the same connexion:—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But as they have departed from his gospel, introduced the ordinances of men, and neglected to teach the things that God commanded them, they have lost the authority, blessings, and power of the priesthood, their candlestick is removed out of its place, and Christ has ceased to be with them. In regard to the Church of England and other dissenters, who profess to obtain a priesthood through the professed unbroken chain of their priestly line,—their situation is if possible more deplorable than that of the Church of Rome. They claim a priesthood, but trace it through the Romish church—yet they tell us that the Church of Rome is fallen and corrupt, and was so at the time that they dissented from them; if so how could they impart a pure, healthy, and legal

priesthood? "A corrupt fountain cannot send forth pure streams," so out of their own mouths we must necessarily condemn them; therefore, so far as their pretensions to priesthood go, they are imbecile and foolish, and their holy orders a mere figment; and without a priesthood there can be no pure church, as there is no one legally ordained of God to administer in ordinances, or to preserve pure and unadulterated the principles of truth.

But in regard to the professions of Protestantism in general; from whence did it come? From the Church of Rome. Did God ever authorize the schism? or did the Church of Rome ever sanction their separation? Verily, no! If not, how did they become a church? as these are the only authorities that could impart the priesthood, or make them a church, even if the Church of Rome had continued pure. But although the Church of Rome might have had authority to impart priesthood, it never could have had authority to sanction another church separate from, and in contradistinction to itself; and God never would sanction such proceedings. He might have cut off the Church of Rome, and given them the priesthood and authority, but he never would acknowledge both at once to be his churches, while they themselves were at variance; and if he had reinstated them in the place of the Church of Rome, it must have been by revelation, and this principle they deny.—But if it should be here said that these dissenters had the priesthood when they left the Roman Church—we would remark that they obtained it from a corrupt church, according to their own acknowledgment and testimony; and, consequently it could be of no use to them. If it should further be stated, that although corrupt, they had power to impart priesthood—we would further add, if they had power to impart priesthood they had power to take it away. If they had power to bind on earth and in heaven—they had power to loose on earth and in heaven; consequently which ever way you look at it, all claims to a church and priesthood since the apostacy of the Church of Rome are futile and without foundation.

There have been many good men since then, both in the Church of Rome, among the dissenters, and also among those who belong to no society, who have strove to benefit the world and ameliorate the condition of men; but then there is a very material difference between such characters and those who have the priesthood, and are ordained of God to fulfil his work. Cornelius was a good man—he feared God with all his house—he fasted, and prayed, and gave alms; and that not for a pretence, or hypocritically, but seriously and sincerely—so much so that his prayers and his alms were had in remembrance before God, and an angel administered unto him. But notwithstanding his virtue, his zeal, his prayers, and his almsgiving, he had to send for Peter *to tell him "words whereby he and his house could be saved."* His prayers, his benevolence, his philanthropy could not save him; it was necessary that a man having the priesthood should be sent for, and that HE should introduce him to the blessings of the gospel, adminster unto him the ordinance of baptism, and introduce him by legal authority into the kingdom of God. Hence it was that the apostle said, "To as many as believed to them gave he *power* to become the *sons of God*, even to as many as believed on his name." Previous to the introduction of the gospel and Melchisedec priesthood, it was impossible for a person to become a son of God (they might be a servant but not a son); but when life and immortality were brought to light by the gospel, and that gospel sent to all nations, by men chosen and called of God, it became the privilege of men to become the *sons of God*, "the kingdom of God was preached, and all men rushed into it."

In every age of the world where God has had a gospel church, there has always been connected with that gospel a priesthood, whose duties and privileges it was to hold intercourse with heaven, receive instructions from the Lord, administer in the ordinances of the gospel, and govern the kingdom of God or church of Jesus Christ.

There are several pre-requisites which are necessary for the establishment of a kingdom: first, there must be subjects to be governed; again, there must be a king to rule or govern; there must also be laws and administrators of those laws; and as those things are necessary in the kingdoms of the earth, they are also requisite in the kingdom of heaven.

The Lord is that king: his people are his subjects; his revealed will is the law of his kingdom; the priesthood is the administrator of those laws; and as it requires a continued succession of kings, inhabitants, laws, and administrators to regulate and perpetuate the kingdoms of men; so it requires the same things to regulate and perpetuate the kingdom of God; and if in the absence of laws and administrators, the governments of men would become confused and crumble into ruin, so in the absence of the priesthood, the children of men are left in the dark pertaining to the laws and government of the kingdom of God; and although they may have some notions about a heavenly king, their ideas are confused, they have no knowledge of the doctrines of the gospel, of the ordinances of God's house, of the nature of the goverment of heaven, or the power of the priesthood, of the present purposes or future designs of Jehovah; hence the conflicting opinions, the clash of doctrines, the diversity of sentiment, and the wofully dark and benighted state that the religious world presents itself in at the present time to every enlightened understanding. Let the Melchisedec priesthood be introduced, and men be subject to their teaching, and their sectarian, narrow contracted notions would flee away like the morning dew; they would vanish before the more resplendent beams of the light of heaven; the anarchy and confusion that prevails among men would disappear, and the world would be organised upon principles of intelligence, purity, justice, truth, and righteousness; principles that governed all the ancient saints of God; that regulate the angels of heaven, and by which Jehovah governs himself in the eternal world. It was through the power of the priesthood that the world was framed—"through faith, by the power of God." Hence the heavenly priesthood consulted together before this world rolled into existence, and said "Let us make man after our own image and likeness." They possessed the power and the intelligence to do this thing, and knowledge is power, and the priesthood holds the keys of this power, both in heaven and on earth. It is the law by which all things are governed; and hence, if we have correct principles unfolded unto us on the earth, we have also a pattern of heavenly things. Thus it was said unto Moses when he was making the ark, "See that thou make all things according to the *pattern* I showed thee in the mount." And Paul writing to the Hebrews says, "It was therefore necessary that the *patterns* of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are the figures* of the true, but into heaven itself, now to appear in the presence of God for us." Hence Christ officiated in the ordinances of God on earth (being a priest for ever after the order of Melchisedec) and officiated in the same priesthood in heaven, in the presence of God, that he did upon the earth among the children of men.

It is the Melchisedec priesthood that "holds the keys of the mysteries of the revelations of God; that unlocks and unfolds the secret purposes of Jehovah, and through which the children of men are enabled to come into the presence of the Most High; and without it no man can see the face of God and live." Enoch, in possession of this principle, "walked with God," and through the same principle was translated by faith—"he was not for God took him." Noah had the same priesthood, and hence God spoke to him and told him to build an ark—revealed unto him the pattern and dimensions—made known unto him the destruction that was coming on the earth; and when the ark was prepared, told him and all his house to come in. Melchisedec and Abraham also possessed the priesthood, and hence "the Lord revealed himself unto Abraham as he sat in the tent door;" and the Lord conversed with Abraham, and revealed unto him his purposes; for our Saviour said, "Abraham saw my day and was glad." Job also possessed the same principle; and hence he said, on a certain occasion, "I have heard of thee by the hearing of the ear, but now mine eye *seeth* thee." Moses also had the Melchisedec priesthood, and hence the Lord spake unto him out of the burning bush; told him to go to Egypt and deliver the Israelites, and manifested his power in their behalf through the instrumentality of Moses. He afterwards appeared unto Moses, and unto the seventy elders of Israel upon

the mount; and "they *saw* the face of the God of Israel, and did eat and drink." It was the purpose of God, had they continued righteous, to have made of them a "kingdom of priests;" but their iniquities separated them from the Lord—they could not endure the glory of a celestial law; the unbounded privileges of the gospel, nor the presence of Jehovah; but when the Lord spake unto them, they said, "Let not the Lord speak any more, lest we, his people, die." The Melchisedec priesthood was therefore taken from them as a nation, and Moses was taken out of their midst, and instead of their being a "kingdom of priests," they had only one high priest that went into the presence of God once a year, where he "atoned for his own sins, and for the sins of the people." They were stript of the greater blessings connected with the Melchisedec priesthood; they were left only with the Aaronic; with the law of carnal commandments and ordinances, a yoke that the apostles said "neither we nor our fathers were able to bear." There were individual prophets among them who had the priesthood and testified of great events; yet they "sought what the spirit within them did signify," when it testified concerning the coming of Christ and the glory that should follow; to whom it was revealed, that not unto them, but unto us these blessings pertained. Ezekiel "saw the Lord high and lifted up, and his train filled the temple." Jeremiah, Daniel, and others had great manifestations. Elijah possessed much of the power of God, and had many revelations; and when he was about to be translated, Elisha prayed that a double portion of his spirit might rest upon him, but Elijah said "Thou hast asked a hard thing; nevertheless, if thou *see* me when I am taken away from thee, it shall be so unto thee; but if not, it shall not be so." Here we may pause and inquire why it was that Elijah made this statement unto Elisha? Because he having the Melchisedec priesthood, knew that it held the keys of the mysteries, and the revelations of God, and although he did not know whether he could receive his request or not, it being the gift of God, he did know that if he could *see* him after he ascended, that he would possess that power; and when Elijah ascended in a chariot of fire—"Elisha saw it, and he cried my father, my father, the chariots of Israel, and the horsemen thereof." He ran and took the cloak of Elijah, smote the river with it, and cried "where is the Lord God of Elijah." The power of God divided the water and he knew that his request was granted.

With the exception, however, of a few isolated individuals, who were scattered here and there, like lonely sparrows upon a house top, the children of Israel were destitute of the Melchisedec priesthood—"the law was added because of transgression; and they were placed under a schoolmaster until Christ," who, when he came, was a priest for ever, after the order of Melchisedec; restored the same priesthood, the same gospel, and placed it within the reach of the children of men, to obtain the same blessings, privileges, and glory; and of entering into the same kingdom that the ancient saints had done before the transgression of the children of Israel. "To as many as believed to them gave he power to become the sons of God," which power they possessed not before. "The kingdom of God was now preached, and all men rushed into it," and Jew and Gentile had the privilege then of becoming "a chosen generation, a *royal priesthood*, an holy nation, a peculiar people;" a privilege which the Jews might heretofore have enjoyed, but lost in consequence of transgression.

APOSTROPHE TO DEATH.

BY MISS E. R. SNOW.

What art thou, Death?—I've seen thy visage and
Have heard thy sound—the deep, low, murm'ring sound
That rises on thy tread!
Thy land is called
A land of shadows; and thy path, a path
Of blind contingence, gloominess, and fear—

Thy form comprising all that's terrible;
For all the terrors that have cross'd the earth,
Or crept into its lowest depths, have been
Associated with the thoughts of death!
The tales of old bear record of thy deeds,
For thou hast been in every rank and grade—
In every circumstance—in every place
A visitor. Unceremoniously
Thou'st strode into the mansions of the great,
And rous'd a strain of agonizing grief
Above the rich embroidered carpetings
That decorate the splendid citadels
Where pomp and fashion reign; where bolts and bars
To each intruding form—all but thyself—
Preclude admittance. Thou hast added oft
To the abode of wretched poverty
A larger, deeper draught of wretchedness!
The rich and poor—the little and the great—
Have shar'd thy bitterness—have seen thy hand!
But thou art chang'd! the terror of thy looks—
The darkness that encompassed thee—is gone;
There is no frightfulness about thee now.
Intelligence, the everlasting lamp
Of truth—of truth eternal—lighted from
The world on high, has pour'd its brilliant flame
Abroad, to scatter darkness, and to chase
The horrors that attended thy approach!
And thou art changed—for since the glorious light
Of revelation shone upon thy path
Thou seem'st no more a hideous monster, arm'd
With jav'lins, arrows, shafts, and iron barbs,
To fix in everlasting hopelessness
The noblest prospect and the purest hope.
Beyond thy presence, and beyond thy reach—
Beyond the precints of thy dread domain—
Beyond the mansions where in silence lie
The scattered relics of thy ghastly power—
High on eternity's projecting coast,
A glorious beacon rears its lofty disk,
And the bright beams of immortality
By revelation's bold reflection giv'n,
Have fall'n upon thee, and rolled back the shades
Which superstition, ignorance, and doubt
Had heap'd, like ocean's mountain-waves, upon
Thy lone, unsocial, hourly-trodden path.
Hope, the bright luminary of the heart,
Is coursing round thee, and her orbit's breadth
Extends beyond the utmost of thy shades,
And points her radius to celestial spheres.
The mask that hung in troubled folds around
Thy pulseless bosom, has been torn aside—
Seen as thou art—by inspiration's light:
Thou hast no look the righteous need to fear,
With all thy ghastliness. Amid the grief
Thy presence brings, I hear a thrilling tone
Of music, sweet as seraph notes that ride
Upon the balmy breath of summer eve.
Art thou a tyrant, holding the black reins
Of destiny that binds the future course
Of man's existence? No; thou art, O Death!
A haggard porter, charg'd to wait before
The Grave,—life's portal to the worlds on high.

LETTER OF J. S. FULMER.

To the Editor of the Times and Seasons.

Dear Sir,—In accordance with the solicitations of several of my friends, I send you the annexed communication for your inspection, for the purpose, if it meet your approbation, and you are not too much crowded with more important matter, to have you give it a place in your very valuable and interesting periodical. Treating as it does upon the first principles of the gospel, I should be glad if I could have the opportunity of sending it, through the medium of the press, to numerous friends and acquaintances, and, in fact, to all concerned in this important subject, who cannot otherwise be favoured with it. And as the gentleman to whom it was addressed, and of which this is a correct copy or rather original, expressed an intention of publishing it himself, which he has failed as yet to do, *after receiving my approbation*, he cannot, certainly, take exceptions at my doing the same at the solicitation of my friends.

JOHN S. FULMER.

Nashville, Tennessee, March, 1840.

Dear Brother Howell,—After an acknowledgment of my affectionate regard for you as pastor and friend, permit me to direct your attention, without any further preliminaries, to a subject which, at first view, appears both novel and strange; but which, notwithstanding, will be found to be of the utmost importance to mankind, and, in my humble opinion, is destined to revolutionize all the various religions of the christian and heathen world. The subject to which I allude, is none other than a return, in this age of the world, even in the nineteenth century, to the purity of *primitive christianity;* embracing all the offices, powers, and gifts instituted by our Lord, and conferred upon his disciples before and after his ascension, and which distinguished the church of Christ during the apostolic age.

This doctrine prevails to some extent, in a good many of the States at this time; but is, wherever promulgated, of all others the most unpopular, and thought to be, especially by the various denominations of christians, an innovation upon the gospel, good sense, and established usages; and of course, without any authority from the sacred scriptures.

That it is an innovation upon the gospel, and, consequently, also upon good sense, I am firmly of the opinion is a most egregious mistake. And it is only because it comes in contact with the established usages, that it is called fanaticism and rendered so odious with sectarians, but especially with the majority of modern divines. The fact is, that the scriptures abound with authority and proof that this is the *true doctrine*, and that none other was ever instituted, or intended to be recognized by divine authority.

I do not intend to be tedious in this address, though pages upon pages might be written in defence of what is here advanced; neither is it necessary that I should, since I have a small volume in my possession, written on the subject, treating it in a manner so strong and lucid, that "he who runs may read" and understand, which I intend you shall have the privilege of perusing if you desire it, and which I am more particularly anxious you should do, because I know your candour and love of truth will secure the subject a fair and thorough investigation, and will prompt you to act with regard to it, according to the honest convictions of your own judgment, disregarding consequences.

It is, indeed, the universally received opinion, that prophecies, miracles, and the gifts of the early christians are no longer needed, and are, for this reason, done away. But I think there can be a better or more *reasonable* reason assigned than that. If miracles were instituted to complete and perfect the organization of the christian church, they must needs be perpetual in order to *keep up* such organization; and, of course, there can be no true church without them. If to establish the disciples of Christ in the belief of the truth, they are as necessary to the prosperity of the church in every age as in that. For why was it *more* necessary, *after what was written by the prophets* concerning the first advent of Christ, that miracles should follow and continue for a time to prove that it was he, than that they should now continue for the same purpose? That they were, however, taken from the earth none will deny, but all admit. But was it not in consequence of transgression and a deviation from first principles, that they were taken away? This I think is abundantly shown by the history of the church, the writings of the apostles, and God's dealings with men.

Let me in the first place inquire what the gospel is and for what purpose made known to man? This is an important inquiry; though one, upon the solution of which I apprehend we will not differ in opinion. It may, I suppose, with propriety be said, that it is the *will and testament* of our Lord; and has for its object the universal salvation of mankind, but especially them that believe; and therefore, not only the generations which are past, but also the present and the future are particularly interested. Now we know that a will and testament takes effect after the testator's death, and continues in force until the completion of the object for which it was made. But another very important characteristic belonging to such an instrument is, that it never changes; but its offices and provisions remain *unalterably the same.*

Now, if we refer to the commission of the apostles, we shall discover what some of the provisions in the will of Christ were; and in the first place we will find that they were chosen officers to preach the gospel; to establish churches, being endued with the spirit of prophecy and power to work miracles; and, in a word, were in every respect duly authorized to execute this will. And in the second place we see that none, even of the whole human family, were excluded, for they were to go into all the world, to both Jew and Gentile, and preach the same gospel to every creature. And after this remarkable declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," (at the end of which modern divines always stop when they quote the commission) we find the following appended promises to those *that believe*—"And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover"—Mark xvi. Here, it will be observed, the various gifts were promised, not to the apostles only, but to all mankind indiscriminately, as a *consequence* following the belief of the gospel and obedience to its requirements. Now it is very evident that these promises are inseparably connected with, and are a part of the foregoing commission and proclamation. They are also inseparably ingrafted, in bold relief, into the gospel plan as *cause and effect*, and are equally indivisible. There can no other reading be given to this passage without a flagrant violation of language, and, in a word, a perversion of the gospel. The result is conclusive, that wherever the one is preached and believed, the other must follow.

This doctrine is fully sustained by the apostle Peter, in the second chapter of Acts, in quoting the prophet Joel, and by his application of the prophecy, and his advice as to what they should do who were pricked in their hearts. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon them, and they were all filled with the Holy Ghost, and began to speak with other tongues." And when some accused them of being filled with new wine, Peter stood up among them, and denying the charge of drunkenness continued: "But this is that which is spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy," &c.

Now what do we gather from what has just been quoted? Why, that those who are to preach the gospel, must first be inspired by the Holy Ghost; and that the effect of the spirit as manifested on that occasion, was not confined to the apostles, but to be indiscriminately conferred upon the sons and daughters in the last days, if they obeyed the gospel, as is shown in the 38th and 39th verses. When many were pricked in their hearts and asked the apostles what they should do? "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

That these and other gifts were prevalent in the early church, is shown in too many instances in the New Testament to admit of a doubt; and that they should exist *at the present day*, wherever the *whole* gospel is preached, has already been shown, unless we have already advanced *beyond* the last days; or according to the celebrated Doctor Watts, "have been removed beyond the bounds of *time and space.*" But Peter says the promise is to all that are *afar off, even as many* as the Lord our God shall call. Yet notwithstanding these plain declarations, nothing is more common than to hear divines gravely declare that they are the chosen of the Lord to proclaim the glad tidings of the gospel, which they tell us is the same that it ever was, admonishing us to believe and be baptized, that we may be saved; for he that believeth not shall be damned. But instead of encouraging us with the promises annexed, they say, but if you believe in the

signs following, casting out devils, healing the sick, speaking in tongues, &c., you are guilty of fanaticism and dangerous heresies, and are in danger of the divine displeasure, unless you repent of your error and come to the knowledge of the truth. And they also kindly, and no doubt affectionately, tell us that we are among those spoken of by Peter, whom the Lord our God should call, and which he chose to do through their instrumentality. But that the promises made to the apostle's congregation does not apply to *us* nor to our *children*. And that, although Peter said it was not only to those who heard *him*, but to *all* that were afar off, *even to as many* as the Lord our God should call, it is not to be expected that miracles should be wrought in our day, or the gifts manifested; for they were long since done away, because no longer needed.

And why not, pray? Has it not already been sufficiently shown that the gifts were set in the church, and were invariably to follow the spread of the gospel? If not, proof is not wanting to substantiate the position in the minds, as it would seem, of the most incredulous. We will therefore refer to the 14th chapter of the Acts, and from the 7th to the 10th verses, inclusive. When Paul and Barnabas were expelled from the city of Iconium, they fled to the cities of Lystra and Derbe, "And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet; and he leaped and walked." The use I intend to make of this passage, is this; to show that the man of Lystra, got faith *to be healed* by hearing the gospel; yes, *simply the gospel* preached by the apostle Paul. Now it is [is it not?] an acknowledged fact, that the same cause always produces the same effect. Yet who ever heard of men's receiving faith to be healed, by hearing the gospel as preached in modern times? Echo answers, *who!*

For a still further illustration of the subject let us refer to the 12th chapter of 1st Corinthians. "Now concerning spiritual *gifts*, brethren, I would not have you ignorant," &c.; and verse 4th, "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ."

We already understand the apostle as speaking of the church. But to be yet the better understood, he continues, verse 27th, —"Now ye are the body of Christ, and members in particular." And to show the organization of the church of Christ, he continues, verse 28th—"And God hath set some in the church; first, apostles; secondly, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, diversities of tongues." What! these *set in the church?* Mark, that it cannot be misunderstood! I stop short with wonder, astonishment, and delight, while I contemplate the future, and the dawning of that light which I believe is about to burst upon the world, and contrast it with the darkness, superstition, and incredulity of the present day.

Above we have a plain statement as to what the body of Christ is, as a whole; also what the component parts are which constitute it a body; and it requires of course all the various parts or members designated, dispensing with *none* to render it complete. And as we have no account of his having more than one body, we are inevitably drawn to the conclusion, that *wherever* his body is found, *in any age of the world*, there, if it were dissected, would be found *all these selfsame members* or component parts.

And, as if to answer objections that might be or perhaps were offered, because every member is not the whole body, the apostle continues, verse 29th,—"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?"—Here, with eloquent and *emphatic* silence, the writer draws from us a negative reply. And in the next verse I understand him to mean and exhort his Corinthian brethren, one and all, that although they did not each possess *all* the gifts, they *should covet* earnestly the *best* gifts. And yet he would show them a more excellent way, by introducing to them in the following chapter the *superior excellence* of charity, without which, though they could speak with the tongues of men and angels, they would be as sounding brass and a tinkling cymbal. And though they might have the gifts of prophecy, and understand all

mysteries, and all knowledge, and they might have all faith, so that they could remove mountains, and have not charity, they were nothing, &c.

But here it may perhaps be said, that I have been so zealously labouring all this time to be defeated in this very chapter. For it is here written by the same apostle, that "charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Therefore all which is herein contended for is visionary and absurd. But I would observe in reply, that I was aware of what the chapter contained, and had well considered it before I began this letter. I know that this is the prevalent and popular doctrine of the day. Well do I remember hearing the last quotation above advanced, not a thousand miles from the "City of Rocks," (Nashville Tenn.,) by an able and eminent divine, distinguished for his profound knowledge and research, in support of his position that miracles and the gifts were done away, as having answered the end for which they were intended, and were therefore no longer needed. But as all men are personally accountable to God for the right use or abuse of what light they have respecting his will, I must be permitted to bring to bear the exercise and force of reason, the weapon of truth, before I yield in favour of such a position; and unskilful as I may be, I doubt not but that I shall be able to show, satisfactorily to the unbiassed mind, that it is (and for want of proper consideration, I have the charity to believe), a strange, and I had like to have said, inexcusable perversion of the original meaning. I was at one time, however, and before I had given it any especial attention, fairly routed by the verse in question; and shall I yield to the temptation to relate the circumstance.

During my visit to the north last summer, I fell in company with one of the clergy of the Campbellite order, who engaged me in conversation about the doctrines herein advanced, which were attracting some attention in his neighbourhood, and of which I had then but a very imperfect knowledge. But finding my mind somewhat inclined in their favour, he became very zealous to direct me in the right way, and to save me from deep delusion; and finally brought to bear this same verse: "But whether there be prophecies, they shall fail," &c. This was a knock down-argument at the time. I remembered of having both read it and heard it from the pulpit. I felt defeated, and glad of it, too, if found in error. I inquired where I could find the passage, that I might read it again at my leisure. He gave the desired information, and then we parted company, he feeling no doubt exalted at the conquest he had made. I made the reference and read the chapter, and to my utter astonishment and delight, more easily felt than described, and which I shall recollect to the end of my life, I found the passage had ever been misunderstood, and, taken together, taught an *entirely different* doctrine from the one for the support of which it was brought into requisition. I felt that at least one link of the chain which (as I discovered more fully afterwards) had bound me was broken.—A few days after this, in giving the true reading of the apostle's language, I made this same divine assume a superiority over Paul, as regards wisdom and knowledge in the doctrines of the gospel, in order to sustain himself in the argument. I leave it to your candour to say, whether this was not a *most miserable* subterfuge, or the utmost possible stretch of vanity? The great error lies in stopping *short*, instead of reading the whole chapter, and thereby dividing and destroying the sense. It is true that the 8th verse declares that prophecies should fail, tongues cease, and knowledge vanish away. But *when* this shall be accomplished is the *grand question*, and decides the whole controversy. Now, if a certain period is designated when they shall be done away, it follows that they were to *continue* (by permission, for there is no *compulsion* in religion) *until that period should come*. Let us now read the rest of the chapter, which, as it would seem, has become obsolete.—"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known. But now abideth faith, hope, and charity, these three; but the greatest of these is charity."

Although the *precise* period, according to the division of time into years, is not here given, yet the apostle is sufficiently explicit, so that we cannot, with proper deliberation, mistake the time alluded to. For in the 9th verse he declares that both he and his Corinthian brethren, with all their knowledge and spiritual gifts, knew *but in part*, and prophesied *in part*. And in the 10th verse he congratulates himself and them, with the prospect of being one day delivered from this partial knowledge. So also in the 12th verse, that although they now saw only through a glass darkly, the time should come when they should *see* as they were seen, and *know* as they were known. Now it is a plain and incontrovertible conclusion, that

if Paul spoke of the time when the gifts were actually taken from the earth, we must look to that period also for the perfection which he described. But instead of that, what are the facts? In his 2nd epistle 2nd chapter to the Thessalonians and 3rd verse we hear him hold this language, speaking of the second coming of Christ. "Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition," &c., and in verse 7th —"For the mystery of iniquity doth *already work*," &c. And by reference to the Revelation of St. John, written in the year ninety-six, we see that God sent a warning message to the seven churches in Asia, commanding them to repent of the sins which had crept in among them, or he would come unto them quickly and remove their candlestick, spew them out of his mouth, &c., &c.

The "mystery of iniquity" spoken of by Paul, which began already to work in his time, no doubt elicited from him this prophecy, that "that day should not come, except there come a falling away first;" which began to be accomplished when the man of sin, the son of perdition began to reign and reveal himself.

Daniel also refers to this period in his 7th chapter beginning at the 21st verse. "I beheld, and the same horn made war with the saints, and *prevailed against them, until* the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," &c.

But there was an end of antichrist predicted, and an end of his dominion, at the time when all the kingdoms of the earth are to be given to the saints of the Most High; whose kingdom shall be an *everlasting* kingdom. See verses 26th and 27th. This chapter covers the whole ground from the early persecution to the apostacy of the church, until it shall again be restored, and the kingdoms under the whole heaven (which is yet in the future) shall be given to the saints.

But let us return from our digression, and make the inquiry; if Paul had no allusion, when speaking of the cessation of the gifts, to the time when they *did* cease, to *what* time did he allude? I answer, that *that* time has never been yet. For we know of no age of the world, in which not only individuals but the *whole church*, was as far superior to Paul as a *whole* is superior to a *part*, or as far superior to him as he was when he penned this to infant Saul when a child.

But he had *emphatic* and direct reference to our immortal state; when we shall have been delivered from this mortal body with all its weakness and imperfection, and put on immortality; when we shall have taken up our abode in the bright mansions of bliss, in the presence of our Heavenly Father. Then, and not till then, shall that which is in part be done away. Then, and not till then, shall we see *face to face*, and *know* as also we are known. Then God shall be all in all.

But faith, hope, and charity or love, being eternal principles, shall abide the "wreck of matter and the crush of worlds," and pervade the heavenly host, and dwell in the bosom of the Father.

Having already transcended my intended limits, I fear I shall intrude upon your patience, and shall, therefore, hasten to a conclusion.

Having, as I think, abundantly shown, not only that the church was first organized by the appointment of certain officers, (some of whom are not found in any of the modern churches, and enduing its various members with supernatural gifts, but that both offices and gifts were to *attend* the church, and continue, in point of duration, commensurate with it, as parts of the body: "For the body is not one member but many." "And if they were all one member, where were the body? But now are they many members, yet but one body. I say, having shown that the primitive christians, endued with some one or more of the spiritual gifts, were considered, individually, as members of the body, and, when taken collectively, as the whole body, it devolves upon those holding and teaching a different doctrine, to give some plain and *positive authority* for dispensing with, and setting at naught the ordinances which God has set in his representative church on earth.

In law, a statute or ordinance enacted by the proper authorities, continues in force until it is repealed or a substitute adopted. And I contend, with regard to the case under consideration, especially as it relates to things sacred, that nothing short of a positive *repeal or substitute* can justify the least departure from first principles and established usages.

I must be permitted to draw a short, but as I think, appropriate comparison (which this moment presented itself to my mind) between the early christian churches and those which did for a long time, and do at present prevail. The former represent a complete and perfect body, full of life and vigour; wanting in no member, and all performing their respective functions with power and healthy action. The latter represent a body with some of the most important members *amputated;* and in consequence of the loss of blood (which is the life thereof) occasioned thereby, become so debilitated and helpless, that even *life itself* is but seldom perceptible.

And this state of things, as was said before, is by permission. For man's salvation, it is clear, depends upon obedience; and is, therefore, conditional. To substantiate this, I refer to the 28th chapter of Deuteronomy, where blessings and curses were set before the twelve tribes. Blessings, if they would do all that the Lord commanded them; and curses, if they deviated from, and disregarded them.

We also see, by reference to the 11th chapter of Romans, that the blessings under the gospel dispensation are no less conditional. For Paul, speaking of Israel and their infidelity, says, verse 20th—"Well, because of unbelief they were broken off; and thou (the Gentiles) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." This passage clearly proves that the gospel, with all its concomitants, into which the Gentiles were ingrafted, need not have been thought *perpetual* with them, without a strict adherence to all its commands and requirements. Yet, notwithstanding this exhortation of the apostle, and when they are shorn of their former greatness, what do we hear? Why, that this state of things—this leanness, is not the consequence of *transgression*, but accords with the divine will and arrangement, and particular dispensation of the gospel. Alas, *alas!* What unauthorized justification is this!!

And now, in conclusion of what is but the first entrance upon the whole subject, I will remark, that although I addressed this letter to you, I do not wish to be understood as dealing in personalities, but of things in general. Be assured that nothing could be farther from me than intentionally to offend. I only intended that, and nothing more, which I have often been exhorted to do; that is, "*to contend earnestly for the faith once delivered to the saints.*"

I remain as ever, affectionately yours,

JOHN S. FULMER.

THE TEMPLE OF GOD IN NAUVOO.

From the Times and Seasons.

No doubt the brethren abroad often wonder, and would be glad to be informed from time to time of the progress of the Temple of the Most High in this place; inasmuch as all who fear God and his name, and essay to keep his commandments are interested in this great and glorious undertaking, and whilst gazing on what is now passing during the present week, we feel constrained to notice a few things for the comfort of those Saints who cannot be present to witness for themselves.

Last sabbath the commitee for the building of the Temple, stated before the congregation that a large raft of pine lumber had lately arrived and was now lying in the river at this place. They requested all the brethren who had teams to turn out, and with their teams assist in hauling the lumber to the Temple. The first, second, third, fourth, and fifth wards of the city were requested to be on the ground on Monday, Tuesday, and Wednesday; and the sixth, seventh, eighth, ninth, and tenth on Thursday, Friday, and Saturday. They also stated that they requested all the carpenters to come together on the Thursday to prepare the timbers for the first floor of the Temple, and all the brethren who could, to assemble on Friday and Saturday, and lay a temporary floor and prepare seats inside the walls of the Temple, that the church might henceforward meet in the Temple to worship, instead of meeting in the grove. Accordingly, when Monday came, we had a cheering assemblage of waggons, horses, oxen, and men who began with zeal and gladness to pull the raft to pieces and haul it up to the Temple. This scenery has continued to the present date, and the expectations of the commitee more than realized.

On Thursday we had a large assembly of carpenters and joiners, who succeeded in preparing the lumber and laying the joists, preparatory to laying the temporary floor and fixing seats, &c.

This day a large number of brethren were on the ground and commenced their operations, and whilst we are writing they are busy at work, and will soon have all things prepared for the comfort and convenience of the Saints (which the nature of the case will admit of), that they may have the gratification of meeting within the walls of that building which is being built according to the

revelation and commandment of the Most High—a gratification which can only be enjoyed by those who have a knowledge of the work of God in these last days, and whose desire it is to live by every word that proceedeth out of the mouth of God.

Whilst watching for a few moments the zeal and cheerful labours of the brethren to accomplish this thing, we could not avoid feeling grateful to the great Jehovah, and to the brethren engaged in this noble cause. We are constrained to feel thankful to the Almighty for the many blessings we receive at his hands—for the prosperity of the place—for the harmony and good feeling prevailing in our midst—and for the great and glorious privileges granted unto us as a people. He has commanded us to "build a house unto his name for the Most High to dwell therein, for there is no place found on the earth; that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." And, brethren, great and glorious will be the blessings realized by us as a people, if we build this house in the appointed time. Even now, when the building is not half completed, behold the great privileges realized thereby. A baptismal font has been built in the lower apartment, where we have the privilege of being baptized for our dead and redeeming them, that they may come forth in the first resurrection, the full interest of which was published in a letter from president Joseph Smith, in the 23rd number of this paper, and we shall now have the privilege, as before stated, of meeting within the walls of the Temple, where the Almighty has promised to meet with us.

Now, brethren, if so great and glorious have been the blessings realized in so early a stage of the work, what may we expect when the building is completed and a house prepared where the Most High can come and restore that which has been taken away in consequence of transgression, even the FULNESS of the priesthood.

Truly, no exertion on our part ought to be lacking, but to double our diligence, because great, yea, very great are the consequences pending.

As we have already said, we feel thankful to the brethren for the interest they have taken, not only on the present, but on all former occasions. They have come forth like saints of God, and great will be their reward. Not long since they were naked, destitute, afflicted, and smitten, having been twice plucked up by the roots; but again they lift their heads with gladness, and manifest a determination to fulfil the revelations and commandments of the Most High, if it be at the expense of all their property and even their lives. Will not God reward them? Yea, verily.

In the midst of our reveries we found but one circumstance to break in upon the happy scenery before us, and that was the absence of our prophet. The silent whisper was, oh! that we could see the iron hand of oppression removed from off the man whom the great God has appointed to be our leader, and he permitted to be in our midst, free and untrammelled by the power and malice of an ungodly set of persecutors—that we could have the privilege of hearing his voice within these walls every sabbath, and learning from his lips the great things of the kingdom of God, and that we could receive his counsels from day to day upon all important subjects. Surely the oppressor's power will soon be brought to an end, and *liberty*, that sacred ocean in which every philanthropic soul loves to swim, and which was so dearly bought by our forefathers, shall be enjoyed by every citizen of these United States. But cease, my soul, to ponder upon these gloomy subjects, and thou man of God take courage and rejoice; the God that delivered Daniel out of the lion's den, is yet able and will deliver his anointed one out of the grasp of all wicked men; we shall again see good days, for Zion shall blossom as the rose and flourish as the green bay tree. And if we have to endure the abuse and insults of an ungodly generation, even a generation of vipers, the great God is in our midst; and when their wrath waxes hot against the Saints, the still small voice whispers in the ears of the faithful—"Peace, be still."

Brethren, let us be faithful and fulfil the commandment given to us. Let us hasten and build this house for the Lord. Let our exertions not relax, neither our love wax cold, but double our diligence and one and all lay to with all our might, and we shall soon have the happiness of realizing greater blessings than has yet entered into our hearts to conceive.

Let us not forget that we have another house also to build in this place, even the NAUVOO HOUSE; and, which is as important to us as the Temple; inasmuch as great things are depending upon that house, and it is commanded us of God. Let us all remember the Nauvoo House as well as the Temple, for we (i. e. the church) are abundantly able to build them both in due season; let us therefore go forward boldly in the accomplishment of those things which God has required at our hands, and it will be well with us, notwithstanding the malice of our enemies.

May the great God fill the hearts of his Saints with joy and peace; their understanding with knowledge, and inspire them with his spirit to do his will; and may the richest, the greatest, and choicest of heaven's blessings be poured on the head of the man who is hated of the ungodly, but who is anointed of the Most High, and the honoured instrument in his hand to bring to pass the establishment of the kingdom of God on the earth in these last days Even so, Amen.

W. C.

Nauvoo, Oct. 28th 1842.

Friday evening, five o'clock. — Elder Cahoon, one of the committee, just informs me that the work is completed and the seats, &c., formed ready for meeting next sabbath. Truly the exertions of the brethren have been noble on this occasion. W. C.

Editorial.

IN sending forth the first number of another volume of the MILLENNIAL STAR, it is with mingled feelings of joy and gratitude to our Heavenly Father, for having been enabled in this manner to minister unto the Church of Christ; also with sincere thanks to our readers and patrons for the manner in which we have hitherto been encouraged; and, on our part, we pledge ourselves to every exertion we can possibly make, to render the STAR, in the future, as instructive and interesting as possible; and we trust, under the Divine Blessing, to be instrumental, through its pages, in disseminating principles of eternal truth, and in unfolding the mysteries of the kingdom unto the Saints, as the Lord shall see fit to communicate them, in order that his people may be prepared for the mighty scenes of futurity, and be fitted for that high destiny, which it is the purpose of the Eternal that they shall enjoy.

The publication of the STAR having been delayed for two months, owing to an order received from Nauvoo, we shall now, having received several numbers of the *Times and Seasons*, containing interesting and instructive matter, publish two numbers for May and June, and by the first of August issue two more for July and August; when, unless led to do otherwise by an increased demand, we shall proceed with them as formerly. For the manner in which the hint we threw out of publishing the STAR twice a month was responded to, we feel very grateful, though whether we shall be enabled to effectuate that object or not remains yet uncertain.

TO THE CHURCHES.—We have lately made what provisions we can to supply the lack of officers in different branches, caused by emigration, and shall continue to do our utmost to keep all things in order; in the meantime, until more efficient means are at command, we look for the sympathy of our brethren in the Priest-

hood, and that with all diligence they will be found peace-makers and examples of the exercise of that charity which covereth a multitude of sins. Let our brethren labour to teach the Saints the duty of forgiveness, the divine nature of that virtue, and the blessing that accompanies its exercise. Let them enforce the truth, that wherever a branch is not at peace in itself, it is no longer an instrument for the Lord to use in rolling onward his work; but, on the contrary, let them be of one heart and of one mind, and with the blessing of the spirit of God, they shall be found irresistible in the cause of truth. Yes, let the prayer of every Saint be—Father, whatever wrong I may suffer from my brethren, or from the world—whatever injury I may have to endure, still let my vision be clear on thy glorious work; let none of these things becloud my mind, but let thy spirit continue to enlighten my understanding, so shall all things work well for me, and thy blessing shall be with me for thy Son's sake.

EMIGRATION.—The subject of the gathering is one of the greatest interest, awakening in the heart of the Saint, some of the noblest and most thrilling sensations. The reflection that we are called, like our father Abraham of old, to leave the land of our birth, the home of our childhood—where so many ties have bound us—where affection's sympathies have entwined, with many a fold, the cords of love around our hearts, in order to seek a foreign land, and find a home among strangers; to cross the mighty ocean and brave its perils, in order to find a resting place on its distant shores, awakes no ordinary interest. But even feelings of this nature are but trifling compared with other thoughts and other motives that arise in the minds of the Saints. It is the commandment of Heaven, bidding us flee from Babylon, lest we become partakers of her sins, and receive of her plagues. It is the voice of God inviting us to the assembly of the Saints of the Most High, that we may receive instruction in the House of the Lord, partake of the blessings of his spirit, and be prepared for the coming of the Son of Man.

No wonder, then, that the children of the kingdom should arise and gather—that they should be hastening away by hundreds and by thousands—exciting the astonishment of the world, and arousing the indignation of the professors of religion by whom they are surrounded. And in consequence of this spirit of gathering do we find the Rev. E. Dickersteth, in a sermon lately published by him, entitled "The Divine Warning to the Church," stating, that "a delusion so transparent as Mormonism, entraps its hundreds and thousands, and bears them off in triumph to a foreign land—in numbers far exceeding all the missionaries of the gospel of Christ, who have gone forth from us to evangelize the heathen, probably, since we were a christian land."

But in reflecting on this all-important subject, the Saints of the Lord cannot but pour out their thanksgivings and their praises to their Heavenly Father for the signal manner in which he has protected and preserved them when upon the mighty deep, while many, very many, have been the instances of destruction occuring around them. And while upon this subject, for the especial encouragement of the Saints, we cannot refrain from quoting from a letter received from elder Reid, late of the Isle of Man, illustrative of the spirit of order and of blessing that rested upon those whom he accompanied on his voyage out to New Orleans.

New Orleans, March 15th, 1843.

Brother Ward,—I now take the opportunity of writing to you, to let you know that I am well—thanks be to God for all his mercies—hoping this will find you the same. I promised to many of my friends in the Isle of Man and in England, to write to them to let them know of our safe arrival in the land of Joseph, and so you will oblige me if you will give the following a place in the STAR.

We left Liverpool on board the ship *Swanton*, on the 17th January, 1843, at 11 o'clock in the forenoon, and we continued to have head-winds for about four weeks, consequently

we made little progress; but on the 17th of February the wind became fair, and has continued so until the present time. We had on board between two and three hundred passengers, under the care of brother Snow. A few days after we left Liverpool, the ship was set in order, and brother M'Auley and myself were appointed his counsellors, and the ship being divided into two grand divisions, twelve officers were appointed to attend to the comfort and cleanliness of the Saints. The order of the ship was, that the bell went round at six o'clock in the morning for all to arise, which has been attended to: prayer meetings every night at seven o'clock; preaching Tuesday and Thursday nights, and twice on Sunday, with the church meeting in the afternoon. Peace and health have been in our midst, although some have been disposed to murmur, yet those spirits have been subdued by the authority of the holy priesthood. We have witnessed the power of the Almighty on the face of the waters. For three or four nights the sea appeared to be an ocean of fire, such a sight we never before witnessed.

On February the 27th we saw the first land, at half past two o'clock in the afternoon. March the 4th, we saw a large comet, and it continued visible for seven nights. I do not know whether you have seen it in England or not, as there is no mention made of it in the almanack; but whether or not, we rejoiced to see it, as one of the many signs bearing testimony of the coming of the Son of Man, and that the wisdom of this world does not know all things. I must say, that in my opinion we have been the most agreeable company that ever crossed the mighty ocean, and we have witnessed the power of the Holy Priesthood in the restoration of the sick, by anointing with oil, and the laying on of hands in the name of Jesus. I will relate one case: the steward of this vessel was so injured by a blow from one of the crew, that his life was dispaired of, and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery at twelve o'clock at night, he sent for elder Snow, and by anointing with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the divine favour we will praise the God of Israel.

We have been blest with one of the kindest captains that ever had charge of a vessel, and a kind and obliging crew; and we thank God that he granted us favour in their sight, and hope that the preached word, and the conduct of the Saints has caused an impression to be made upon them that will never be effaced.

Remember me in the kindest manner to elders Fielding and Clark; and I must say great credit is due to them for the manner in which they supplied the ship *Swanton* with provisions. I have, myself, superintended the giving out of all the provisions, except the water, and we have had plenty and to spare; for after having been at sea above eight weeks, we shall have a sufficiency to last us up the river to Nauvoo. I cannot, therefore, but feel for my brethren connected with the emigration department, when I call to mind the wicked lies of apostates and others in regard to provisions, feeling convined of one thing, that though the servants of God labour with all diligence for the salvation of the human family, they will necessarily find enemies to contend with, and that, perhaps, even amongst some torming themselves Saints.

We have this day got to New Orleans, and have engaged the steam-boat *The Goddess of Liberty*, the one that took elder Pratt and company up. We get to Nauvoo for eleven and sixpence, luggage included. We intend to start on Saturday the 18th. The captain is a kind man to the Saints, and has a letter of recommendation from elder Pratt. * * * * * * * * * * * * * *

Yours, &c. in the Covenant of God,

ROBERT REID.

We were exceedingly interested with the perusal of the foregoing letter from brother Reid, and have to state to the Saints, and any of our friends likewise, that may feel disposed to emigrate under our care, that we supply all our ships in the same manner as the *Swanton*, and exhort all that are desirous to emigrate in the approaching season, to make early application and secure their passages; and for this reason, out of four vessels laden with emigrants last season, three of which sailed from the 17th to the 28th of September, all were obliged to stop by the way, owing to the unusually early setting in of winter. We therefore have to state that, according as we receive information, we shall charter one or more vessels about the first of September, so that the parties going may get to their destination without being delayed on the journey. But even amid the disappointments arising from delay, our brethren have had abundant cause to praise their Heavenly Father for his goodness to them—they have realized the truth of this, that "if a man's

ways please the Lord, he maketh even his enemies to be at peace with him," for in St. Louis and the neighbourhood, have the Saints been ministered unto in a most praiseworthy manner. We have lately received many letters from the Saints in St. Louis, all bearing testimony illustrative of the kind Providence that has watched over them for good.

But, before leaving this subject, we would exhort the Saints, inasmuch as they seek for the blessing of God, to recognize the order of his church, and the appointments of his priesthood, whatever situation they may be called to fill. Particularly do we exhort them to seek unto those that have been appointed to preside over the emigration department, and by no means to intrust themselves to the keeping of others not chosen of the Lord. The servants of the Lord are at great expense in maintaining an office in Liverpool for the accommodation of the Saints, and the Lord looks for our acknowledgement of the authority of his servants in the department of emigration, as well as in any other office. The Saints will therefore TAKE NOTICE that no one has received appointment in the Church of Jesus Christ, in this land, to conduct the emigration department, except elders Fielding and Clark, who will continue to act in their office until further official appointments be made.

TITHINGS FOR THE TEMPLE.—Our brethren will read with interest the statement we have published this month of the labours of the Saints at Nauvoo, in furthering the great object of the building of the Temple. We trust that the Saints in Britain will respond to their exertions, according to the best of their ability, in order that an object of so great magnitude to the church may be carried out with the approbation of the Lord, and in his own due time. All tithings or donations must be forwarded to elder Hiram Clark, 36, Chapel Street, Liverpool.

THE MOTE AND THE BEAM.

BY MRS. E. PORTER.

"Judge not that ye be not judged."

Come hither, brother, I descry
A naughty mote within thine eye;
To pluck it out I fain would try,
And mend thy clouded vision.

Thank ye, my friend, 't would wiser seem,
If thou would'st pull the ponderous beam
From thine own eye, and thus redeem
Thyself from much derision.

The being, who, self-righteous grown,
To censure and to scandal prone,
Marks others faults nor mends his own,
Is a vexatious elf.

Like fabled frog, who did report
He'd cure disease of every sort,
Should meet the same deserv'd retort—
"*Physician, heal thyself!*"

NOTICE.

All persons wishing to take the *Times and Seasons* are desired to send in their names as early as possible. Terms—always payable in advance—Two Dollars per annum, Eight Shillings and Sixpence sterling.

CONTENTS.

The Melchisedec Priesthood	1	The Temple of God in Nauvoo	11
Apostrophe to Death	4	Editorial	13
J. B. Fulmer's Letter	6	The Mote and the Beam	16

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THE

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MILLENNIAL STAR.

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THE LAW OF ADOPTION.

"Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—*Jesus Christ.*

AMONGST the many systems of religion bearing the name of christianity, it is natural to suppose that there must have been some wide deviations from that order of things established by the immediate followers of our Lord Jesus Christ; and that while many innovations have been introduced upon the simplicity of the gospel, many things of the utmost importance have been forgotten, or the import of them overlooked. In illustration of this subject, we hesitate not to state, and without fear of any successful contradiction founded on the word of God, that the law of adoption, which we have placed at the head of this article, is one that has been overlooked and forgotten, though of infinite importance.

The law of adoption amongst men, is a law intended to supply the lack of birthright—the defect of having no natural and legitimate claim of heirship; so also is it in connexion with the kingdom of God. Let us inquire what is the position in which the human family stands in relation to God; is it that of children beloved, approved, and whose claims to the heritage and glory of their parent none can dispute? By no means. It will be almost generally allowed that our race have become aliens from God, that they have lost all claim to his friendship and favour, and that they stand in a state of condemnation before him; and that unless he had, in his infinite mercy, devised a plan of redemption by which they might escape from their perilous condition, they must inevitably perish.

Let us now come, in sincerity of soul and all honesty of heart, and inquire what has God done that we might escape from the consequences of transgression, and be restored to his favour, and be accepted of him. We read, then, in the eighth chapter of Paul's letter to the Roman Saints, that "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" and that the law of the spirit of life in Christ Jesus, which he hath given us, hath made us free from the law of sin and death.

Let us, then, now endeavour to examine into the nature of that law by which we are emancipated from the position of condemnation which we naturally occupied. It is written in the first chapter of John's gospel, that he (Christ) came unto his own, but his own received him not, but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Here, then, we understand clearly the general object for which Christ was manifested, which was to take away our sins, by giving to those that believed on him the privilege of becoming Sons of God. And this was to be effected by a birth after the will of God, and not after

anything connected with the will of man or the flesh; for as we read in the quotation we have given at the head of this article, "that which is born of the flesh is flesh."

But to further illustrate the nature of the law of adoption, let us examine the conduct of him who hath become the *first born* among many brethren, and who hath been made an example for us, that we should follow his steps. We then find, in the third chapter of Matthew's gospel, that before the Saviour went forth on his public ministry, he repaired unto him that had been appointed his forerunner, in order that he might be baptized of him in Jordan; but with the modesty of true humility and conscious unworthiness, he hesitates at first to minister, though he knew that he was appointed the porter to open the door to the shepherd of the sheep. But on the Saviour's expostulation with him, he suffered him; and let us mark the result: And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." Here, then, in the ratification of the ordinance of baptism, or the great law of adoption, instituted in order that men might enjoy the privilege of becoming Sons of God, was the declaration made of the sonship of the Lord Jesus Christ; and the Saviour hath declared it necessary that we should also be *born* of water and of the spirit before we can enter into the kingdom of God.

How beautiful and fitting are the statements of divine truth. The seed of which we are said to be born, is the incorruptible seed, the word of God; thus the honest in heart hear the declaration of the gospel of peace—by its reception are begotten new creatures—quickened into new life, and led to cry out as of old, "Men and brethren, what shall we do?" When the dictate of the spirit prompting the answer, replieth, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Here, then, by being burried with Christ by baptism into his death, and that, too, in an element destructive of life were we to continue therein, we are raised therefrom to walk in newness of life, in consequence of the remission of our sins, and the reception of that spirit which is promised unto us, even the gift of the Holy Ghost, fulfilling what is written, that there are three that bear witness on earth, the spirit, the *water*, and the blood.

Here, then, is a law of the kingdom of God, of infinite importance to the human family, placed at the very threshhold of his house, and declared necessary for salvation by the Saviour himself in giving his commission to his disciples, when he stated that he that believed and was baptized should be saved, but he that would not believe should be condemned; for he would have no claim on the privilege to become a son of God, by being baptized in the name of Jesus for remission of his sins.

Then it necessarily follows from the consideration of this subject, that there is a time as well as a privilege of changing our position before God, and of entering from a state of alienation into an immediate relationship to himself, having a legal claim, by the laws of heaven, on the privileges of sonship, as an heir of God and a joint heir with Jesus Christ. Shall we any longer wonder then at the declaration of the prophet Isaiah in his twenty-fourth chapter, that because mankind have transgressed the laws, changed the ordinance, and broken the everlasting covenant, that the curse shall devour the earth and the inhabitants thereof shall be burned up and few men be left; no, we cannot wonder, we cannot be surprised when we reflect on the infinite benevolence of God manifested towards the human family, and consider the high destiny for which God has designed them, even to receive of his own glory, to become heirs of God and joint heirs with Jesus Christ; and yet man has perverted his laws, changed his ordinance, and the covenant by which he was to be restored to divine favour, he has spurned and broken.

But again, before we can have a claim upon the possession of the spirit of God, we must most assuredly have changed our position; we must no longer stand in the character of aliens, and enemies; but on the contrary, we must have recognized him whom the Father hath appointed a Prince and a Saviour to give repentance unto Israel and remission of sins; we must have humbled ourselves unto the obedience of his law of adoption before we can claim the spirit of adoption, whereby we can legally call God our Father, and approach him with the confidence of sons and children of the highest.

But, by way of improvement to this subject, what shall we say unto those who know the Lord's will and do it not? truly, that they are in the flesh and cannot please God; that they have not been born of water and of the spirit, and therefore in their present circumstances they cannot enter into the kingdom of God. Better for them had the depths of an African wilderness witnessed their birth after the flesh, where their career might have commenced and ended without a knowledge of the laws of heaven, than that, knowing them, they should continue disobedient and sin against the light of truth, and the strivings of that spirit which hath long pleaded with them to lead them to the obedience of faith; and we would faithfully warn them to consider well their position, that now is their day of salvation, and possibly, ere long it may have set in a night of darkness and despair. The present time is the day of mercy unto man, the offers of salvation are borne, or shall be as on the wings of the wind unto all people before the end come; but the end shall come, and that speedily. Let us then listen to the hail of salvation, press forward into the fold of the Redeemer, that when his judgments shall be poured out upon the nations, we may be sheltered from harm until his fury be past. Amen.

THE EDITOR.

CORRESPONDENCE BETWEEN W—— C—— AND ORSON SPENCER.

Extracted from the Times and Seasons.

W—— C——'S LETTER.

Boston, October 21, 1842.

My Dear Sir,—On the confidence of an old acquaintance and kindly intercourse, I have long wished to address a friendly line to you; for I am sure you have not forgotten the pleasant, though brief, interviews which we enjoyed at Middlefield. Since I saw you there, a great change has taken place, as I have been led to believe, in your religious views, and a corresponding one in your relations and circumstances; still I trust that you have not forgotten the claims of friendship and acquaintance. I need not tell you how much I became interested in your family, so young and so full of promise, nor of the strong confidence which I reposed in your piety and conscientious regard for the will of God. I would not allow myself to believe that you would profess what you did not sincerely believe, nor that you would believe without good reasons; still the change in your views excited in me no little surprise. I have therefore been desirous to receive from yourself an account of your views, and the reasons of your change. I am also desirous to obtain from one in whom I can confide—one who is acquainted with the facts—and one who is not prejudiced against it at the outset, some account of the faith which you have embraced; of the personal character, doctrines, claims, and influence of him who is called the leader—I mean Joseph Smith. Does he claim to be inspired? Is he a man of prayer? a man of pure life? a man of peace? Where is he now? Does he appear at the head of his troops as a military commander? What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere? How many inhabitants has the city of Nauvoo? What is their condition, occupations, and general character? What are the dimensions of the Temple, now in course of erection? Do the Mormons suffer much persecution? If so, from whom? Are the children instructed in learning and religion? It would give me great pleasure to learn also, how you are employed? whether your family are with you; and also your present views of truth and duty, and in what respects they differ from the views which you formerly entertained.

Excuse the number and minuteness of these inquiries. I take an interest in all that affects the welfare of my fellow men, and especially in what is so important as

their religious views and hopes. I am aware that the people, and the views which you have adopted as your own, are peculiarly liable to misrepresentation; but from you I may expect something more impartial. Now, if you do not find the task too great a tax upon your time, I should be much gratified in receiving as full and as speedy an answer to the queries above proposed, with any other information in your possession, as may be convenient to yourself.

It may be gratifying to you to learn that a powerful revival of religion has been enjoyed in Middlefield, within a few weeks past, an account of which, Mr. Bestor, the present pastor, has sent to me for publication in *The Christian Watchman*, a copy of which I send you. I visited the town in the summer, and found your old friends well. I also attended a minister's meeting at brother Bestor's and enjoyed a very pleasant interview. Several of the brethren spoke of you in terms of kindness.—My best wishes attend you. Present my regards to Mrs. Spencer, and believe me very truly yours,

W—— C——.

P. S.—You will understand that I ask for information for my private benefit and satisfaction. I do not ask for anything to be published unless you see fit to give it for that purpose: I wish you to write as to an old friend.

ORSON SPENCER'S LETTER.

Nauvoo, November 17, 1842.

My Dear Sir,—I received yours of the 21st ultimo about a week since, but many engagements have prevented a more early reply. Your enquiries were interesting and important, and I only regret that I have not more time and room to answer them as their importance and minuteness demand. I am not at all surprised that my old friends should wonder at my change of views. Even to this day, it is marvellous in my own eyes how I should be separated from my brethren to this (Mormon) faith. I greatly desire to see my Baptist brethren face to face, that I may tell them all things pertaining to my views and this work. But at present the care of my wife and six children, with the labours of a civil office, forbids this privilege. A sheet of paper is a poor conductor of a marvellous and controverted system of theology. But receive this sheet as containing only some broken hints upon which I hope to amplify in some better manner hereafter. You have expressed confidence in my former conscientious regard for the will of God. I thank you for this, because the virtues of many good men have been disallowed upon some supposed forfeiture of public esteem. I thank God that you and many of the churches where I once laboured are more liberal.

You, more than common men, know that it is in accordance with all past history that men's true characters suffer imprisonment, scourging and death, as soon as they become innovators or seceders from long-established and venerated systems. Many have suffered martyrdom for literary and also religious improvements, to whom after ages have done better justice. "Which of the prophets have not your fathers persecuted, and slain them which told before of the coming of the Just One?" It was the misfortune of many of the former prophets that they were raised up at a period of the world, when apostacy and corruption rendered their efforts indispensable, although such efforts proved unacceptable to those who were in fault.—Ancient prophets, you know, did not merely reiterate what their predecessors had taught, but spoke hidden wisdom, even things that had been kept secret for many generations; because the spirit by which they were moved had knowledge of all truth, and could disclose and reveal as it seemed wisdom in God. The spirits that were disobedient while once the long-suffering of God waited in the days of Noah, doubtless despised the prophet that taught a universal deluge.

But Noah had a special revelation of a deluge, although the religious people of his day counted him an enthusiast. The revelation given to Moses to *gather* an opprest people to a particular place, was equally one side of and out of the usual course of former revelations. John came to the literal followers of Abraham and Moses; but he escaped not persecution and death, because he breathed an uncharitable and exclusive spirit towards the existing sects of the day. Still he was a revelator and seer approved of God.

And is it a thing incredible with you, brother, that before the great sabbatic era, world's rest, or millennium, God should raise up a prophet to prepare the people for that event, and the second coming of Jesus Christ? Would it be disagreeable to those who love the unity of Saints, or improbable or unscriptural to expect such a prophet to be possessed with the key of knowledge, or endowed like Peter with the *stone* of revelation. If the many hundred religious sects of this age should hereafter harmonize into one faith and brotherhood without the aid of special revelations, it would constitute an unparalleled phenomenon. Should they become a bride fit to receive Jesus Christ at his coming, it could not be according to Paul's gospel. For six thousand years, apostles and prophets have constituted an essential part of the spiritual edifice in which God dwells. Paul says it is by them the church is pefected and brought to unity of faith.

I know that you and I have been taught from our childhood, that the church can be perfected without prophets; but where, I ask, is the first scripture to support this view.

As you kindly say, I have always been accustomed to offer a reason for my faith. But be assured I was confounded and made dumb when asked why I taught another gospel than what Paul did—why I taught that revelation was ended when Paul did not—or why I taught that prophets were not needed when no inspired teacher ever taught such a doctrine. Error may become venerable by age, and respectable from the number of its votaries, but neither age nor popularity can ever make it truth.

You give me credit for a conscientious regard for the will of God. It was this that gave me the victory where many others, I fear, are vanquished. The spirit of God wrought mightily in me, commending the ancient gospel to my conscience. I contemplated it with peaceful serenity and joy in believing. Visions and dreams began to illuminate occasionally my slumbering moments; but when I allowed my selfish propensities to speak, I cursed Mormonism in my heart, and regretted being in possession of as much light and knowledge as had flowed into my mind from that source. When I preached or conversed according to my best convictions, peace reigned in my heart and truth enlarged my understanding: conviction and reverence for the truth at such times seemed to reign in the hearts of those that heard me; at times, however, some were ready to gnash their teeth, for the truth that they would not receive and could not resist.

I counted the cost to myself and family of embracing such views, until I could read it like the child his alphabet, either upward or downward. The expense I viewed through unavoidable tears both in public and private, by night and by day. I said, however, the Lord He is God, I can, I will embrace the truth.

When I considered the weakness of the human mind and its liability to be deceived, I re-examined and held converse with the most able opposers to Mormonism, in a meek and teachable spirit. But the ease with which many wearing a high profession of piety, turned aside the force of palpable truth, or leaned on tradition for inextricable difficulties that they could not solve into harmony with their professions, was very far from dissuading me from my new views. What could I do? Truth had taken possession of my mind; plain, simple, bible truth. It might be asked if I could not expel it from my door: yes, I *could* do it; but how would that harmonize with a sincere profession to preach and practice the truth, by way of example to others? It was a crisis I never shall—I never can forget. I remember it as an exodus from parents, kindred, denomination, and temporal support. Has any one ever passed such a crisis, they will say, at least, be careful of brother Spencer's character and feelings.

Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error; when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to exscind from all these hung over me with perpendicular exactness. Then, then, brother, I cried unto the Lord to strengthen me to pass through the scene with his approbation.

While I was enquiring to know what the Lord would have me to do, many brethren of different denominations warned and exhorted me faithfully; but their warnings consisted very much in a lively exhibition of evils to be endured if I persisted, or in other words, they appealed to my selfish nature; but I knew too well that truth should not be abandoned through the force of such appeals, however eloquently urged. Some with whom I conversed gave glowing descriptions of the obnoxious character of Joseph Smith, and of the contradictory and unscriptural jargon of the Book of Mormon, but it was their misfortune usually to be deplorably ignorant of the true character of either.

Of the truth of this statement many instances might be furnished, if the limits of my sheet would allow. My own solicitude to know the character of Mr. Smith, in order to judge of the doctrines propagated by him, was not so great as that of some others. My aversion to the worship of man is both educational and religious; but I said boldly concerning Mr. Smith, that whoever had arranged and harmonized such a system of irresistible truth has borne good fruit. Some suggested that it would be wisdom to make a personal acquaintance with Mr. Smith previous to embracing his doctrines; but to me the obligation to receive the truths of

heaven seemed absolute, whatever might be the character of Mr. Smith.

I read diligently the Book of Mormon from beginning to end, in close connection with the comments of Origen Bachelor, Laroy Sunderland, and Dr. Hulburt, together with newspapers and some private letters obtained from the surviving friends of Mr. Spaulding, the supposed author of that Book. I arose from its perusal with a strong conviction on my mind that its pages were graced with the pen of inspiration. I was surprised that so little fault could be found with a book of such magnitude, treating as it did of such diversified subjects, through a period of so many generations. It appeared to me that no enemy to truth or godliness would ever take the least interest in publishing the contents of such a book; such appeared to me to be its godly bearing, sound morality and harmony with ancient scriptures, that the enemy of all righteousness might as well proclaim the dissolution of his own kingdom, as to spread the contents of such a volume among men; and from that time to this, every effort made by its enemies to demolish, has only shown how invincible a fortress defends it. If no greater breach can be made upon it than has hitherto been made by those who have attacked it with the greatest animosity and diligence, its overthrow may be considered a forlorn hope. On this subject I only ask the friends of pure religion to read the Book of Mormon with the same unprejudiced, prayerful, and teachable spirit that they would recommend unbelievers in the ancient scriptures to read those sacred records. I have not spoken of the external evidence of the truth of the Book of Mormon, which is now worthy of much consideration; but the internal evidence, I think, will satisfy every honest mind.

As you enquire after the reasons that operated to change my mind to the present faith, I only remark that "Stevens's Travels" had some influence, as an external evidence of the truth of the Book of Mormon.

My present view, after which you also enquire, is, that the evidence both internal and external have been multiplied—it may have caused surprise and wonder to many of my respected and distinguished friends in New England, how I could ever renounce a respectable standing in the churches and in the ministry to adhere to a people so odious in every one's mouth, and so revolting to every one's natural liking. The answer in part is this:—As soon as I discovered an identity in the doctrines of the Latter-day Saints and the Ancient Saints, I enquired whether the treatment bestowed upon each was also similar. I immediately began to dig deep to find the foundation and corner-stone of the true church, I looked at the demeanor and character of those who surrouded the Ancient Saints. The result of my observation seemed to be, that even Jesus Christ had many objectionable points of character to those who observed him; those who were reputedly most conversant with Abraham, Moses, and other prophets of the Lord, pronounce him unfit for the respect and confidence of a pious community; and why did such men find so many objectionable points in the character and conduct of Jesus Christ? For substantially the same reasons that men of high intelligence and devotion find fault with Joseph Smith and his doctrines. Those who bore down with heavy opposition to Jesus Christ were honourable men, whose genealogy took in the worthiest ancestry; they were the orthodox expositors of revealed truth. Those who now oppose Joseph Smith, (a person ordained and sent forth by Jesus Christ) occupy the same high and respectable standing, and manifest a similar bearing towards the reputed impostor of the present day. The ancient worthies were the repositories of learning, and so are the modern worthies. The ancients taught many things according to truth and godliness, and verily believed they were substantially right in faith and practice; this is also true of modern religious teachers.

But in reply to my own question, why the ancient religionists opposed Jesus Christ, I answer, in the first place, they mistook his true character and conduct. In the second place, they were palpably ignorant of the wisdom and godliness of many things in the character and conduct of Jesus Christ; they considered that there was absolutely a wide difference in the views and conduct of Jesus Christ and themselves. The same is true of many distinguished opposers to Joseph Smith; they consider that there is an irreconcileable difference between themselves and Mr. Smith; and Mr. Smith of course is in the wrong, and they are in the right. Now let us consider first, wherein the ancients mistook the character of Jesus Christ, and modern opposers to Mr. Smith do the same of him. The true character of Jesus Christ was very imperfectly known to those who opposed him in his own time. Many impostors that had preceded, had guarded the public mind against a repetition of further abuse. He was eyed with dark suspicion wherever he went; it may well be supposed that sage precaution against him was vehemently urged, lest through his great subtlety he might mislead even some that were respectable.

And what could he do to disabuse the public mind—prejudice and calumny outrun and prepared a thorny reception for him in all places; and so thick and dark was the

fog and cloud of misapprehension and falsehood that followed him, that dark suspicions and foul inferences would obtrude upon the minds even of the honest, to weaken their convictions in his behalf, and shake their conclusions; the tale of calumny never lost in sharpness and effect by time or distance. Those who had not the privilege of a personal acquaintance with Jesus, might be supposed to have no interests in favouring a personage, whose pretensions, if countenanced, would disturb their quietude, and impugn their motives, and threaten the prosperity of a system that they supposed as old as the days of Abraham, and teachings as orthodox as the sayings of Moses. But whatever was said or done by Jesus that could possibly be construed by prejudiced minds to his disadvantage, these things were heeded with readiness, and published in the social circle, and riveted by the butt of ridicule upon every mind; and those who loved a laugh at the expense of the innocent, could furnish stock for the purpose by retailing tales about the supposed impostor, that had their origin in misapprehension and falsehood. But they were well received and cheered by those who affected grave reverence for the Supreme Deity, while they could trample with scorn (unconsciously) upon the *brightness of his glory in the person of his Son.*

Now let me ask if the character and conduct of Mr. Smith is not equally misunderstood by modern religionists. Mr. Smith only claims to be a prophet raised up to usher in the last dispensation; while Jesus Christ was more obnoxious in proportion to the superior magnitude of his claims as the Son God. How difficult it is for persons in the present age to form a correct estimate of the true character and views of Mr. Smith. The public mind is always forestalled concerning him. It is taken to be sound orthodoxy that there is no more need of prophets or revelations; the canon of scripture is full; consequently the man that will claim to be a prophet or revelator and seer, must be a base impostor and knave. With this educational prejudice, sanctioned by the best men for a thousand years past, and riveted by solemn vows to abide in orthodoxy, they see as though they saw not, and hear as though they heard not. If excellent things are taught by Mr. Smith, it is considered by prejudiced minds as a good bait employed to cover a well-barbed hook; by many he is considered more detestable and dangerous, because say they, if he did not mix so much good with his system, he would not be so dangerous and so likely to deceive. Again, can the people of this country obtain a correct knowledge of the prophet through the religious prints. I apprehend they never will. Those who control the religious prints conceive they know in the premises, that God has not raised up such a prophet, therefore they will not tarnish the columns of their periodicals by publishing anything favourable to him. While they feel bound to withhold whatever might commend the prophet to the favourable regards of impartial men, they feel solemly constrained to advertise the public of all rising heresies. Thus while our supposed heresies are published from very questionable data, our real virtues are buried in oblivion. We do not murmur; if Jesus the master could not be known in his true character; but said with mingled pity and forgiveness, they know not what they do; we cannot expect better treatment from those who know but little of us while they say much to disadvantage. Paul did the ancient saints much harm, and wasted them greatly, being ignorant of their true character and unbelieving as to their doctrines. It is certain that Latter-day Saints have received much harm from those who are ignorant of their character and unbelieving as to their doctrines. Religious editors generally know very little of us, except what they have learnt from our enemies. Jesus Christ was entirely stripped of his reputation by his enemies, and was put to death by learned, yet ignorant zealots, who were too self-wise to be taught by one whom they knew to be an impostor in the start; but those men were mistaken in the character of our Lord, and so are our enemies mistaken in the character and views of the modern prophet. My own personal observation teaches that it is a very difficult matter to instil into the minds of sectarian churches a true knowledge of the faith and practice of Latter-day Saints. Though one should go among them that was once highly esteemed by them, they are alarmed at his approach, and his virtues are concerned to render him more deserving of a repulse. His influence, say they, may be formidable; we must not bid him God speed, consequently he is not asked to pray in the family or public meeting. If he can, by great effort, get an opportunity to preach, it is not thought advisable for any body to go and hear him, lest they should be led away by his errors. Thus, you see, brother, how difficult in former and latter ays to bring the true faith to the knowledge of men through prejudice. They have prejudged a matter of which they are almost entirely ignorant. This same notion of treating new matters has veiled the sun in darkness, and hung the prince of life in agonies. How long shall this treatment of the saints be persisted in? How long shall prophets be persecuted and slain without being fully

known, and the servants of God be excluded from an impartial hearing, when they seek to publish good tidings—even salvation to the inhabitants of the earth? Now let me ask my former friends in the eastern churches, with whom I once held sweet intercourse, how it is possible for the Latter-day Saints to introduce their views among the sectarian churches and the world, with any more favourable reception than the ancient saints had in introducing theirs. Prejudice and persecution faced them down always, and so it is in these days. It is certainly a mistaken idea to suppose that people are much better now than they were anciently, when the true gospel was misunderstood, and its promoters sincerely accounted disturbers and heretics worthy of exemplary punishment. But say the wise and great men among the sectarian churches, "we do understand the true gospel, and have already embraced it, and it is only error and heresy we oppose, and the weight of our contempt and ridicule is hurled at impostors and knaves, who palm off gross deceptions upon the public, and lead captive ignorant zealots by pretended revelations and spurious miracles. But do they not know that substantially the same charge was brought against Jesus Christ and the primitive disciples. But let it be proved that we are what our enemies call us; let us file our respective pleas and come to a speedy and impartial trial; to this our opposers will not consent; they intend to employ all the advantage of education and prejudice to exclude us from a hearing, so did the opposers of the ancient saints. But I solemnly ask whether it has ever been necessary in any moral enterprize, for those who have the truth on their side, especially gospel truth, to defend that truth by foreclosing discussion, and shunning public investigation, and then carry on their depredations by the use of such small arms as ridicules and preconceived objections that need only to be brought to the light to be dissipated like fog in the meridian sun.

Do temperance lecturers, bible and education agents, and other moral reformers find it necessary to carry on their enterprizes by such means? Do they seek to avoid an open and frank discussion with the intemperate portions of the community? Do they avoid a manly investigation because the intemperate portions of the community combine in their life and conduct beastly sottishness, unprovoked abuse to wives and children, a prodigal waste of competence and ample fortunes, and the overthrow of intellect and the dissolution of all moralties? No, by no means! They seek the broad day light of public discussion, because they know the truth and power of that side of the cause which they have espoused.—They know that intemperance cannot survive the impartial observation of good men. All we ask is that the word of God may have free course. We wish that it may come distinctly to the knowledge of men, that they may sit in impartial judgment upon it. By *word* of God we mean not only what was revealed for the ancients specially, but also what is *now* revealed for this generation. Oh! says the objector, he wants to have the word of Joseph Smith have a free circulation, and this we oppose because it is blasphemous and preposterous. Yes, we want the word of God by Joseph Smith, to be known and read of all men, because it is written not with ink, but the spirit of the living God. What were Peter, Elijah, or Moses but earthern vessels by whom God communicated his own knowledge, power, and glory? Does not the word by Joseph commend itself to every man's conscience where it is heard with due candour? I have never seen that person who had read the Book of Mormon and the Book of Doctrine and Covenants entirely through, with an earnest desire to know whether it was of God or not, who could raise any worthy objection against them. A few isolated portions of these books are often selected out and made to speak some other besides their true meaning, and thereby a dislike for these books is created, consequently some refuse to read them at all, while some others read only to confirm their prepossessions and prejudices. And superficial enquirers hear with credulity that such a minister, editor, or professor of some college has published an expose or refutation of Mormonism that will inflict a fatal wound upon this glaring and blasphemous heresy.

Now it is well known that the novelties of this age are so many and so various, that no man has time to examine into them all; and many consider that a hint from a pious editor or distinguished reviewer against Mormonism, is sufficient apology for them not to examine it. Now, under these considerations it is easy to divine that the doctrines of the Latter-day Saints must travel through obstacles and difficulties of the greatest magnitude. And I am ready, dear brother, to mourn over the prospect, because many bad men and some good men will fight against the faith not knowing what they do. My bosom heaves with the deeper concern, because I know this to be the true gospel, and that it will prevail, even though the foe should be so great and powerful as the Lord's enemies were in the days of Noah. Pardon my assurance when I say that those beautiful systems, called benovolent operations, must come to nought; not because they are not honestly designed for some good effect, but because they are a mixture of human

device with the wisdom of God, or the gospel perverted. I know, too, that these beautiful systems, together with the various orders of sectarianism, cannot well be vanquished without a desperate struggle ensues. Sectarianism is old and venerable, and having undergone many costly repairs without much substantial improvement, it can never be demolished without violent resistance. There is an air of sacredness around it that will stimulate its votaries insensibly; and when they are assailed by the strong hand of bible truth, rather than to see their fortress taken by the illiterate followers of the despised prophet, will summon to their aid the worst passions, and push matters to the greatest extremities. These remarks are amply supported by the history of the past, both in respect to Former and Latter-day Saints. See the ancient Jew of our Lord's day—his piety was scrupulously exact—he knew the worth of his religion by the pains and expense it had cost him. Every thing had with great trouble been fashioned into a system of sacredness. They had been striving hard for a beautiful system of perfection that would commend them to God, and mourned that any of Abraham's children should teach that there was no resurrection, &c., and not harmonize with them in bearing heavy burdens in order to save men's souls; and when an obscure personage sprung up, and broke over their rules of piety, and mingled with the profane without ceremonious washing, and was seen to drink wine probably, and eat with the boisterous and odious classes, without pretending to wash away the contagion that accrued, and to travel on the sabbath day, and to pluck ears of corn without any signs of confession, and to hear harsh soundings and heavy anathemas upon the most intelligent and devoted men of the age, and claim to be a prophet, while he ignorantly conversed with an adulterous woman. All this, the scrupulous Jew could not, and would not, bear; and his anger was heightened to madness when he found that many adhered to the new teacher, and occasionally a person of wealth and standing was won over to the impostor by his artifice and jugglery. And as the influence of this odious personage spread especially among the common people who had not sufficient sagacity to detect his fraudulent tricks; and as the orthodoxy and piety of the children of Abraham and Moses began to be suspected, and even preached in synagogues that were too holy for such pollution, the devoted children of Abraham became exasperated; if we let him alone, say they, all men will believe on him; fearful to use the rod and power, by reason of the Romans, to the utmost rigour, they at first sought to render him obnoxious to Cæsar; but as measures successively failed, they thirsted for his blood until their pious malice was glutted in his expiring agonies. Then thought they, every body may know that his miracles are all a humbug because he could not save himself. Now, brother, I ask you to stop and make a full pause by way of exertion. How do devoted sectarians entertain the Latter-day Saints? Not surely by a candid exposure of our errors, coupled with a patient effort to reclaim us. "By no means," said a highly respectable deaconess, "brother Spencer, I would rather have heard that you were dead." She knew in the general that I had embraced Mormonism. But of the true character of Mormonism she was grossly ignorant; and she was actually driven into fits when she found I defended the doctrines of Latter-day Saints. Look at the conduct of devoted sectarians towards the Latter-day Saints, and mark the resemblance to that of ancient Jews to former saints. The same proscriptive spirit reigns now as then. The same spirit that dictated expulsion from the synagogue then, now closes the doors of meeting houses against us. The same spirit that closed men's ears against the burning eloquence of Stephen then, counsels men not to hear or go nigh Mormon preachers now.

To be concluded in the next number.

A SINGULAR CASE OF HERESY.

From the Times and Seasons.

We had the following handed to us for publication, and had we not been somewhat conversant with the folly of sectarianism, we could not have believed that a body of church officers could have been found in the United States, so egregiously ignorant as those who formed the tribunal at which the following excommunicating sentence was passed.

Resolved—That William Solchrist be excluded from the fellowship of this church for embracing and maintaining a heresy, to wit:—Doctrines peculiar to a late sect called Mormons or Latter-day Saints, that miracles

can be wrought through the instrumentality of Faith, that special Revelations from God are now given to men, and that godly men are now endowed with the gift of prophecy, such as to foretell future events.

WILLIAM BENSON, Chief Clerk.

Sept. 28, 1842.

I do certify the above resolution to be a true copy of the original, excluding my son from the fellowship of the first regular Baptist Church of the city of Alleghany, Alleghany county, Pennsylvania.

Moderator, DEACON JOHN BECK,
Chief Clerk, DEACON W. BENSON.

C. SEICHRIST.

The crime with which Mr. Seichrist stands charged is that of heresy; and that not only of believing it, but "embracing and maintaining" it. Now as heresies are at all times to be dreaded, it is of the most paramount importance that we be enabled to detect heretical doctrines and abide by the truth; for Paul prophesies that "men will bring in damnable heresies," therefore if heresies are damnable in their nature, those that embrace and maintain them must be damned, and consequently are not fit members of a christian community.—But now for the heresies referred to:

Heresy first:—Doctrines peculiar to a late sect called Mormons, or Latter-day Saints, that miracles can be wrought through the instrumentality of faith.

I always thought that every school-boy who had read his bible believed this thing; for the scripture says, "all things are possible to them that believe" By faith Moses divided the Red Sea—by faith Joshua commanded the sun to stand still, and the moon in the valley of Adjelon; these men must have been strongly tinctured with doctrines peculiar to the "Latter-day Saints;" and Paul must have been a notorious heretic, for he says, that "by faith they wrought righteousness, stopped the mouths of lions, waxed valiant in fight, put to flight the armies of the aliens, out of weakness were made strong;" that "by faith they subdued kingdoms," and "through faith women received their dead to life," and others were tortured not accepting deliverance;" that Enoch was translated by it, and that "through faith the worlds were framed:" he further states, that "without faith it is impossible to please God." These characters must all of them have been notorious heretics, for they all believed that miracles could be wrought by faith; and it was very fortunate for them, that they were not members of the first regular Baptist Church of the city of Alleghany, or they would have been expelled for holding doctrines peculiar to the Latter-day Saints; but what made their case worse was, that, they not only entertained these doctrines while alive, but they "*all* died in faith;" therefore we may reasonably expect that there will be a goodly number of them in the eternal world, that hold the same doctrines as the Latter-day Saints.

Heresy second:—That special revelations from God are now given to men.

Noah had it revealed to him that God was going to destroy the world by water, and that he should build an ark. Moses had it revealed unto him, that he should lead the children of Israel from Egypt to Palestine. Abraham and Lot had it revealed to them that Sodom and Gomorrah should be destroyed. It was revealed to Jonah that Ninevah should be destroyed, except they repented—to Jeremiah that Babylon should be overthrown—to Isaiah that Jesus should appear, be rejected and crucified. It was revealed to our Saviour that Jerusalem should be destroyed, and that there should not be left one stone upon another that should not be thrown down. These were all special revelations, and they, of course, did not belong to the first regular Baptist Church or they would have been expelled by them. Agabus, Peter, Paul, John, all of them had special revelations, and, of course, did not belong to the Baptist Church; in fact, the bible is chiefly made up of revelation, and so far as that testimony goes, they are as old as Adam, as modern as John, and as scriptural as the Old and New Testaments.

But this may not be the difficulty; perhaps they might not consider it heresy for the people in those days to have special revelations, that God has changed, and that what was orthodox then is now heresy; the board may have taken this into consideration, or they may not—they have not informed us. They have stated that they consider it heresy to believe that "special revelations" from God are *now* given to men. If the scripture is any testimony of what should be given to men, we can adduce it:—

Jeremiah, in speaking concerning the last days, says, "I will *reveal* unto them the abundance of peace and truth." Isaiah says, upon the same subject, "I will restore their judges as at the first, and their counsellors as at the beginning," and if this is ever done, there will, unquestionably, be some *special revelations from God*; for if any one like Moses or Aaron comes, they will have special revelations; but it will be woe to the people that have them, or believe in them, if they belong to the first regular Baptist Church, for they would immediately bring them before their tribunal, and excomunicate them for heresy.

Heresy third:—Believing that Godly men are now endowed with the gift of prophecy.

Enoch, Noah, Abraham, Isaac, Jacob, Moses, Isaiah, Jeremiah, Hosea, Habbakkuk, Malachi, and a host of others in the Old Testament, prophesied and foretold future events; and Jesus, Peter, Paul, John, James, Jude, Phillip's daughters, and almost the whole churches in the New Testament, prophesied and *foretold future events*; and they all must certainly have been charged with the crime of heresy, if God has not changed, according to the opinions of the Baptist Church, which we are told is truly orthodox.—And Joel, in speaking concerning our day, says, it shall come to pass in the last days saith God, that I will pour out my spirit upon all flesh; your old men shall dream dreams, your young men shall see visions, and upon my servants, and handmaids, I will pour out of my spirit, and they shall prophesy."—Now unless it can be made to appear that we have taken a tremendous leap from the last days to the first days, we shall have men like Joseph, dreaming dreams; men like Isaiah and Daniel, seeing visions; men like Jeremiah, Hosea, Peter, Paul, John and James, foretelling future events; in fact, the spirit of the Lord will rest upon his servants and handmaids, and they will prophesy; and there will be such a turning over among the regular Baptists as was never heard of before.

It must have been the case, that the antediluvians belonged to the first regular Baptist Church; for they were unbelievers in prophecy and in foretelling future events; the inhabitants of Sodom, and Gomorrah, must have belonged to the same order; for they did not believe in these things; the Pharisees also, for they cast out Jesus for being a prophet; and when he was blindfolded, smote him, and tauntingly said, "prophesy who smote thee:" in fact, the *regular* Baptist Church is spoken of by Paul; he says that "the time will come when men will not endure *sound doctrine*; but after their own lusts they will heap unto themselves teachers, who will turn away their ears from the truth, and they will be turned unto fables"—that they "will have a form of godliness but *deny the power*;" and our Saviour says, that "they will cast you out of their synagogues; and the time will come, when he that killeth you will think he doeth God service." The first regular Baptist Church have fulfilled the first part of this; and some of the orthodox in Missouri, the second; so that brother Wm. Seichrist need not be disappointed. The thing is spoken of by the prophets; and deacon Beck, and deacon Benson; and the board at which he was tried, have acted in the spirit of their calling—have excommunicated him for heresies that were considered dangerous, in every age, by the same church; that the church have acted upon true orthodox principles; and that he has been dealt with as Peter, John, and Paul, and as all other heretics have been dealt with, by the first regular Baptist Church in all ages.

REVELATION.

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. * * * I will that my Saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and flight, that desolation shall come upon the wicked.—*Book of Doctrine and Covenants.*

LETTER FROM PRESIDENT JOSEPH SMITH.

To the Editor of the Times and Seasons.

Mr. Editor, Sir,—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intended to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind, in regard to politics, morality, religion, literature, the arts and sciences, &c., &c., viz. the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate, because of the dignity of their office, their lofty bearing and mein, their ascendancy and influence over all others, and because of the tremendous noise that they make when they utter their voice.

It came to pass, that as I went forth like a young fawn one day, to feed upon the green grass in my pasture, an ass saw me, and brayed and made a great noise, which a neighbouring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice the beasts of the field were alarmed, and the lions in the adjoining jungles pricked their ears and roared in their turn. And, behold, all the lions in the forest, alarmed by the noise, opened their mouths and uttered forth their voices, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring, that the trees of the forest shook as if they were shaken by a mighty wind, and all the beasts of the forest trembled as if a whirlwind were passing. I lifted up mine eyes with astonishment when I heard the voice of the lions and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or their anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams; why, then, their rage against me? When lo! and, behold! they again uttered their voices, as the voice of great thundering, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices, but ever and anon I heard a few broken, incoherent sentences like the following:—Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be driven from the State!!! The fawn will be metamorphased into a lion, will devour all the beasts of the field, destroy all the trees of the forest, and tread underfoot all the rest of the lions. I then lifted up my voice and said, hear me, ye beasts of the forest, and all ye great lions pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of all the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mein stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture: he ate at my crib and drank at my waters; but possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture and he began to bray. Many of the lions in the adjoining jungles mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad, many of the lions began to enquire into the matter; a few possessing a more noble nature than many of their fellows, drew near, and viewing the animal found that he was nothing more than a decrepit, broken-down, worn-out ass, that had scarcely anything left but his ears and his voice. Whereupon many of the lions felt indignant at the lion of Warsow, the lion of Quincy, the lion of Sangamo, the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such ribaldry, and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew full well that they were following the braying of so despicable a creature. Among these was a great lion, whose den was on the borders of the eastern sea; he had waxed great in strength; he had terrible teeth, and his eyes were like balls of fire; his head was large and terrific, and his shaggy mane rolled with majestic grandeur over his terrible neck; his claws were like the claws of the dragon; and his ribs were like those of the leviathan; when he lifted himself up all the beasts of the field bowed with respectful deference; and when he spake the whole universe listened, and the cinders of his power cover creation. His might, his influence were felt to the ends of the earth; when he lashed his tail, the beasts of the forest trembled; and when he roared all the great lions and the young lions crouched down at his feet.

This great lion, lifting up himself and beholding the fawn afar off, opened his mouth, and joining in the common roar, uttered the following great swelling yelp:—

"Joe Smith in Trouble.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe Smith, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that state, of the Governor of Illinois. Joe has taken out a writ of *habeas corpus*, denying the fact, and is now waiting the decision of the court at Springfield. This will bring Joe's troubles to a crisis.—In the meantime, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission, besides being very convenient for himself."

When I heard it, I said poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked amongst the foremost of the beasts of the field, as the lord of the forest! Even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth? that setteth up one and putteth down another according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destinies of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candour that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As thou seemest to be quite a theologist, allow me to ask a few plain questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah "*work a miracle or two*," to help him out of the dungeon? It would have been "*very convenient*." Why did not Zechariah, by a miracle, prevent the people from slaying him? Why did not our Saviour come down from the cross? The people asked him to do it; and, besides, he had saved others and could not save himself—so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been "very convenient." Or why did the saints of God, in every age, have to wander about in sheep skins and goat skins? being tempted, tried, and sawn asunder—of whom the world was not worthy. I would here advise my worthy friend, before he talks of "proving missions, working miracles, or any convenience" of that kind, to read his bible a little more, and the garbled stories of political demagogues a little less.

I listened, and lo, I heard a voice, and it was the voice of my shepherd, saying, listen all ye lions of the forest, and all the beasts of the field give ear; ye have sought to injure the innocent; and your hands have been lifted against the weak, the injured, and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure; therefore, hear all ye lions of the forest. The Lord will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest shall have lost their strength, then shall they remember that the Lord he is God.

Joseph Smith.

"MIND YOUR OWN BUSINESS."

Mormon Creed.

We think the practice of the above worthy of recommendation to many who are not over scrupulous in their statements respecting the character and religion of the Saints; also worth the notice of those Saints who forget the gospel by attacking the systems of men.

LETTER FROM JOHN GREENHOW, LATE OF LIVERPOOL.

To the Editor of the Times and Seasons.

Dear Brother Taylor,—I send you a few lines, thinking that you might wish to hear some particulars of your old friends on the other side of the Atlantic, and the progress of the work of God throughout England. But, in the first place, allow me to express my joy at again seeing the servants of God, whom I had so often listened to with joy, while they laid open to me the principles of eternal truth, which the Lord has again revealed for the salvation of man. And next my perfect satisfaction with Nauvoo, as far as I can judge after a fortnight's residence. It is altogether needless for me to make any allusions to Joseph Smith, for I had not been long in the church before I KNEW that he was a prophet of God, and had received the holy priesthood by dreams, by VISIONS, by healings, and, in fact, by the signs following, which has caused me to rejoice in having an existence in this momentous age.

It is now nearly three years since I first saw you, and I came armed with all my Wesleyan zeal to drive these Philistines from our coast; but when you commenced laying the truth before us, I felt like Samson deprived of his locks —my strength was gone, and but one desire filled my soul—that what you were stating might be true; and I did not leave the house till I had the promise of a servant of God to pray for me, that, if it was the truth, the Lord would make it manifiest to me, which he shortly after did by an *open vision*. I have no doubt but you still remember our first interview, and how the work spread while you remained in England. It is rapidly spreading over all the face of that island; and very soon there will scarcely be a village or hamlet where the gospel is not planted for the honest in heart to flock unto. In Liverpool the work has been going on steadily, since the time you left, and the hearers both numerous and respectable. At the time you left, I believe the Liverpool conference numbered about two hundred and fifty; and when I left, in September last, over seven hundred. We have had peace and good order throughout, and have had but seldom indeed to resort to the expedient of cutting off. In the last twelve weeks of my presidency over the Liverpool conference we baptized ninety-eight.

On the 17th of September we left Liverpool in the ship *Sydney*, and set our faces towards Zion, and after a passage of eight weeks we landed at New Orleans. There were six deaths during the voyage, viz. four children, one sailor, who fell from the yard-arm, and sister Cannon. She had been unwell for some time previous to our leaving Liverpool, and continued getting worse. She died without a struggle or a murmur, and was perfectly reconciled. She requested to be buried in the sea, if she died previous to reaching New Orleans, but if coming up the river, that she might be buried on land. Captain Cowan is one of the most kind-hearted humane men that ever crossed the Atlantic. After tarrying three days at New Orleans we again embarked on board the *Alex. Scott*, and made rapid progress till we passed the mouth of the Ohio, when we soon after run a-ground and remained there three days; on our deliverance we got to within ninety miles of St. Louis, where she had to remain three weeks for want of water. When we arrived at St. Louis we had to look out for houses, as it was at this time about the depth of winter, and the river was frozen up above St. Louis; yet *all* got houses to shelter in, and provisions in abundance. We had honey at two cents a pound, beef from seven to ten pounds for five cents, and the finest geese in the market at fifteen cents each, butter five cents a pound, and everything in the same proportion. The brethren were mainly well when I left St. Louis, and anxiously waiting for a general break up of the river that they might make another start for Nauvoo. I believe, sir, that the abominable lies, which are in circulation, over the whole land, would turn any man but a Latter-day Saint, and we *know* we have not followed cunningly devised fables, and therefore are not to be carried away with the cunning craft of men whereby they lie in wait to deceive. But I must now conclude at present, for I had neither pen, ink, or paper when I begun this letter, so just took my *stick* to give you the news in the best way I could. And I thank God that, after a journey of more than nineteen weeks, I am safe in Nauvoo, and feel myself out of the reach of oppression, and my mind in perfect peace.

I remain your affectionate brother, in the covenant of peace,

JOHN GREENHOW.

Editorial.

We have been led to make a few remarks on the great LAW OF ADOPTION as one of the greatest importance, and one to which we would wish to direct the attention of the priesthood generally in their labours.

We have received *Times and Seasons* from Nauvoo lately, giving the minutes of several conferences held in different places, and we rejoice to find the teachings given on those occasions to correspond with what we have laboured to enforce through the columns of the STAR; that is, a strict adherence to the first principles of the gospel in our public administrations, remembering always that before an individual is prepared to receive the mysteries of the kingdom of God, it is necessary he should change his position in relation to God; and instead of being in the flesh, a stranger and an alien, that he became a son, having received the spirit of adoption whereby he can cry, Abba Father. We are aware that it will require some degree of humility to continue faithful in this plan of teaching, and Satan will often suggest that we shall weary the people by the monotony of the subject; or, perhaps, with greater artfulness still, tell us that we shall sink much in public estimation, unless we bring forth a variety of subjects calculated to strike the audience with astonishment, and convince them of the fertility of our understandings. But let us heed not these temptations, nor listen to them, but trusting in the Lord, in our proclamations of divine truth, we shall be enabled to bring forth things both new and old, and we shall find that we shall be neither *barren* nor *unfruitful* in the work of the Lord.

In the present number of the STAR we have given a portion of a letter of elder Orson Spencer's, which will be concluded in our next, the importance and interesting character of which will be obvious to every reader.

The pointed remarks on the charge of Heresy are very justly dealt out, and certainly the satisfaction of the Saint, while reading them, must be great to find that while he would stand excommunicated from the First Regular Baptist Church of the city of Alleghany, he will still be found classified with the great and good of past ages of whom the world was not worthy.

The allegorical letter of our beloved President, Joseph Smith, is very applicable in its meaning, to the multifarious scribbling gentlemen of the press, many of whom assume a ludicrously high position, and with whose effusions we have been often much amused; for many is the time that we have seen, as it were, the editors of certain papers, who have come out most majestically against the Saints, fling down their pens in apparently perfect satisfaction, having concluded their epistle with the declaration that they had effectually put down Mormonism. We hope that friend B, on the eastern sea, will take to himself that which fits him, and become wiser for the future.

EXTRACT FROM ELDER H. C. KIMBALL'S JOURNAL.

From the Times and Seasons.

On the 10th of September last, I, in company with elders B. Young, G. A. Smith, and Amasa Lyman, steered on a mission to the south. We proceeded to Quincy, and preached at that place several times. The indifference of the people, and the little regard they appeared to have for the truths of the gospel led me to reflect considerably on the hardness of their hearts and situation. I went to bed, and dreamed the following dream.

I thought I went out on a fishing excursion, and whilst traversing up and down the stream to find a good fishing place, I was astonished to see so very few fish in the stream, and they were very small and very shy. After travelling a-while I discovered some large fish lying across the stream, dead, and which smelled exceedingly bad. I then saw the reason why so few fish went up the stream, and why there were so small and shy; it was in consequence of these dead ones lying across the stream. This is the dream; and in the morning the following interpretation was strongly impressed upon my mind. These dead fish represent the dead members scattered abroad, hither and thither, who are considered as members of the Church of Jesus Christ of Latter-day Saints, but are in fact but dead branches; they not complying with the revelations of God, which command them to gather together to the body; and as the branch of the vine cannot gather sap and nourishment from the body when separated from it, so the members of the church abroad, when commanded to gather to the body, cannot receive life and intelligence away from it, nor grow in the things of the kingdom of God as is their privilege; and such characters stand in the way of the gospel and prevent many from obeying the gospel through their neglect. I further thought that it was not impossible that the bad smell of the dead fish represented those people who are to be met with, some with a chew of tobacco in their mouths, and some a pipe, and others whose breath smells sufficiently strong of whiskey to sicken a sober man when he comes near them.

Much of our time was spent in endeavouring to remove these obstacles, by persuading the members to comply with the commandments given on the subject, that the channel might be cleared and a way opened for more live fish to pass up the stream; and we hoped that we should yet see the stream full of live fish, and the fishing places become exceedingly good and live fish plentiful.

SONNET TO RELIGION.

BY T. WARD.

Religion! much abused, yet glorious theme;
The enthusiast's life—the zealot's all;
The abused of every tribe; and
The glorious plan by which heav
To bind intelligence with matter; when,
With knowledge like as Gods, of
And thus redeemed by Christ's atoning blood,
Man shall receive a fulness of that power
Which renovates from evil, and bestows
A moral fitness for a throne on high!
O! let me drink life's waters from thy
Nor rest content with earth's polluted st

CONTENTS.

The Law of Adoption	17	Mind you	29
Correspondence.—W. C., and Orson Spencer	19	John Greenh	30
A Singular Case of Heresy	25	Edito	31
Revelation	27	Extr Journal	3
President Joseph Smith's Letter	28	Sonnet	3

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

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GENERAL CONFERENCE.

Sunday, June 4.

This conference was held in the New Corn Exchange, Manchester, on Whit-Sunday, June 4th, 1843, and by adjournment, on the two following days, in the large room connected with Hayward's Hotel, Bridge Street.

From the unsettled state of the weather, we were led to expect that our numbers would not be very great, but, to our astonishment, never before had we seen so many Saints assemble together.

MORNING SERVICE.

The meeting being called to order, elder Thomas Ward was unanimously chosen to preside; brother William Walker being then appointed to act as clerk of the conference.

The meeting was then opened by singing "The spirit of God like a fire is burning," &c. President Ward engaged in prayer. After the second hymn, the president addressed the conference at considerable length on the multitude before him, and the object that had brought them together. He enlarged on the high purposes of God in the salvation of the human family, stating what the church of Jesus Christ understood by salvation, which was this, that intelligence, or the light of truth being connected with elementary matter, which constituted our existence, had become, through the fall as Gods, knowing good and evil; that in this condition, and retaining this knowledge, we, by the atonement of Jesus Christ, and the ordinances of his kingdom, had become sons and daughters of the highest, and by a faithful endurance unto the end, we should attain to a fulness of the spirit of God, fitting us to enter into his presence to become heirs of God and joint heirs with Jesus Christ. He exhorted the Saints to cherish a spirit of love and charity, and by no means to indulge in a spirit of retaliation or revenge; and when actually suffering injury, even from their brethren, to be ready to forgive, and to maintain a continued purpose of heart, that whatever may arise, still to serve the Lord; by which means they would soon find the evils that affected them would disappear, and by the light of the spirit of God, they would see clearly their true position, and the clouds of darkness arising on their path, would soon be dissipated by the illuminating radiance of the light of heaven.

Elders Clark and Fielding followed, and gave some excellent teachings, in which the Saints did greatly rejoice.

The number of officers present was then called for: high priests, six; elders, 58; priests, 64; teachers, 40; deacons, 10. The representation of the churches being next called for, the following statements were made:—

Manchester Conference—Represented by elder Charles Miller, containing 1481 members, including 38 elders, 75 priests, 54 teachers, and 17 deacons, and comprising 30 branches.

Liverpool Conference — Represented by elder Ward, containing 558 members, 31 elders, 30 priests, 14 teachers, and 10 deacons, comprising 4 branches.

Preston Conference—Represented by elder William Snalem, containing 655 members, 1 high priest, 18 elders, 18 priests, 18 teachers, 2 deacons, comprising 15 branches.

London Conference—Represented by elder William Major, the West End containing 58 members, 3 elders, 0 priests, 3 teachers; the East End, Clerkenwell, 156 members, 3 elders, 0 priests, 2 teachers, 2 deacons.—Newburry, 22 members, 1 elder, 2 priests. Woolwich, 30 members, 1 elder.

AFTERNOON SERVICE.

The meeting being opened by singing the 144th hymn, elder Clark engaged in prayer. After the second hymn, a blessing was asked upon the bread by elder Banks.

President Ward then rose and gave some suitable instructions to the officers and members respecting the ordinance of the Lord's Supper. He wished them to have a clear view of its nature and design. The ordinance of baptism was a sign between the sincere believer and God, a sign of power by which we legally claimed remission of our sins in the name of Jesus Christ, according to the ordination of heaven. So also the ordinance of the Lord's Supper was a sign between God and us, to which we attended for a distinct and certain purpose, which was, that we might have the continued influence of the spirit of God to be with us. Hence the teachings in the revelations given to direct us in the administration of this ordinance, viz., saying, O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments, which he has given them, that they may always have his Spirit to be with them. Amen. So likewise in blessing the wine, the idea is given us that we attend to this ordinance as a sign by which we witness these things before God, and keep his commandments, in order that we may *always* have his spirit to be with us. Here, then, we see the necessity of coming with clean hands to this ordinance, that we may eat and drink worthily, and not unto condemnation. And again, we see the necessity of the exhortation, "Neglect not the assembling of yourselves together as the manner of some is;" and, my dear brethren, as time rolls on, and the events that shall characterize the last days thicken around us, we shall feel the necessity of a continual renewal of the influence of the spirit of the Lord God to enable us to endure the things that shall come to pass; therefore let us comprehend the true nature of the ordinance, and seek, as Jesus exhorted, to "do this until he come."

The representation of the branches was then resumed.

Macclesfield Conference—Represented by elder James Galley, consisting of 250 members, 11 elders, 28 priests, 15 teachers, 9 deacons, comprising 6 branches.

Birmingham Conference—Represented by elder Cooper Royle, consisting of 509 members, 32 elders, 32 priests, 18 teachers, 10 deacons, comprising 16 branches.

Staffordshire Conference — Consisting of 377 members, 38 elders, 59 priests, 14 teachers, 10 deacons, comprising 12 branches.

Edinburgh Conference—Represented by elder Henry M'Ewan, consisting of 302 members, 10 elders, 10 priests, 8 teachers, 2 deacons, comprising four branches.

Garway Conference—Represented by elder Charles Taysom, consisting of 176 members, 4 elders, 5 priests, 7 teachers, 2 deacons, comprising 5 branches.

Glasgow Conference — Represented by priest Peter M'Cue, consisting of 721 members, 24 elders, 32 priests, 28 teachers, 16 deacons, comprising 14 branches.

Froome's Hill Conference—Consisting of 784 members, 1 high priest, 21 elders, 47 priests, 21 teachers, 9 deacons, comprising about 30 branches.

EVENING SERVICE.

The meeting being called to order by elder Clark, was opened by singing "Earth is the place where Christ will reign." Elder Major engaged in prayer, when the representation of the various branches was resumed.

Carlisle Conference—Represented by elder John Barker, consisting of 154 members, 8 elders, 19 priests, 8 teachers, and 3 deacons, comprising 4 branches.

Sheffield Conference — Represented by elder James Carrigan, consisting of 128 members, 4 elders, 9 priests, 3 teachers, and 3 deacons.

Bradford Conference — Represented by elder Robert Parker, consisting of 240 members, 8 elders, 15 priests, 11 teachers, and 6 deacons, comprising 7 branches.

Bedford Conference—Represented by elder Thomas Margetts, consisting of 242 members, 14 elders, 20 priests, 8 teachers, and 4 deacons, comprising 10 branches.

Ireland Conference—Consisting of Hillsborough, 55 members, 3 elders, 2 priests, 2 teachers, and 1 deacon.

Lincolnshire—Louth, 14 members, 1 elder, 2 priests, 1 teacher.

Wigan—5 members

Nottingham—5 members.

Worcestershire — Represented by elder Smith, Earl's Common, 61 members, 3 elders, 4 priests, 1 teacher. Penvin, 19 members, 1 elder, 2 priests, 1 teacher. Broomsgrove, 36 members, 1 elder, 3 priests.

Monday, June 5.

The adjourned meeting, held at Hayward's Hotel, Bridge Street, being opened with singing, prayer was offered up by elder Charles Miller.

President Ward then called upon all those whose circumstances would allow them to devote themselves entirely to the work of the ministry, to manifest their willingness to volunteer in the service of God by standing up, when the following names were taken, viz., Osmond Shaw, Thomas Shaw, elder Speakman, elder George Eyres, and Samuel Downes.

Elder Clark then rose and gave a general invitation to all who had a sincere desire to enter into the priesthood in order to glorify God, to come forth and be ordained. He said it was in accordance with the mind and will of the Father, that they who had a sincere desire to serve God, should be called into the priesthood, that they might go forth and proclaim the pure principles of eternal truth, even the gospel of our Lord and Saviour Jesus Christ.

The following then stood up as candidates, viz., John Williams, Joseph Smith, and Thomas Jackson.

The subjoined nominations were then presented to the meeting, and were carried unanimously:—That R. Cowen be ordained elder; T. Parritt, elder; J. Flint, priest; S. Downes, elder; J. Williams, elder; J. Smith, priest; J. Nightingale, priest; Peter M'Cue, elder; James Lee, priest; Thomas Jackson, priest; Samuel Wells, priest; Joseph Walker, elder; Charles Turner, priest; Christopher Riding, priest; Levi Rigg, elder; George Robinson, priest; George Hewitt, teacher; Thomas Jennings, teacher. The above were then ordained to their respective offices under the hands of elders Ward, Clark, Fielding, Miller, Major, Crook and Albiston.

The following appointments were then made:—Elder Barradale was appointed to take the presidency of the Cheltenham Branch; elder Rudd, to preside over the Nottingham circuit; elder Pritchard to labour in Derbyshire; and it was ordered that the conferences of Birmingham and Macclesfield give every assistance to elder Pritchard in their respective neighbourhoods. Elder Speakman was appointed to labour in conjunction with elder Parker in the Bradford conference; Osmond Shaw to labour at Addingham in Yorkshire; elder George Eyres in Lincolnshire and Hull, in connexion with elder Henry Cuerden; elder Samuel Downes was appointed to labour in Derbyshire in connexion with elder Hibbert. Other appointments not decided upon, being more immediately in connexion with the Manchester conference, were left in the hands of elder Charles Miller.

We must confess that the teachings from president Ward, and elders Clark and Fielding were rich indeed; they certainly appeared in excellent spirits at the prospect before them; the spirit of union and love was manifested in every countenance, while joy and gladness filled every heart at the varied testimonies borne by the servants of God.

Thus passed the general conference of the Church of Jesus Christ of Latter-day Saints in England; revealing the progress of this great work of the Lord in the

last days, which has come forth in the exact time predicted by the prophets, and which must roll onward until the kingdoms of this world become the kingdoms of our God and of his Christ. Even so. Amen.

WILLIAM WALKER, Clerk.

Our worthy secretary of the conference has omitted the division of the meetings on the Monday, and the meeting held on Tuesday evening, while, however, we believe he has given with general accuracy the proceedings that took place.

Three conferences were not represented on the occasion, viz. Clitheroe, Cheltenham, and Bristol, returns of which, however, we have received since. Clitheroe, consisting of 300 members; Cheltenham, 544 members; Bristol, 93 members, making a grand total after the emigration of Saints to a great amount the last season, on board the ships *Sydney*, *Medford*, *Emerald*, *Swanton*, *Yorkshire*, and *Claiborne*, of no less than 7975 members, which, to our knowledge at present, has increased to more than 8000. Well may the people of God exclaim, "it is the Lord's doing, and it is marvellous in our eyes."

The condition of the Churches generally is very satisfactory, when we take into consideration that many of them have been left almost without labourers by the numerous emigrations of officers the last season; and while we have to regret a little disorganization resulting from this cause, we have on the other hand much cause to rejoice and be glad at the progress which the work has made generally speaking, and especially at the numerous calls for labourers on every hand; indeed we can emphatically say, that the harvest truly is great, but the labourers are few, and we earnestly pray that the Lord will speedily send forth more labourers into the harvest.—ED.

CORRESPONDENCE BETWEEN W—— C—— AND ORSON SPENCER.

ORSON SPENCER'S LETTER CONCLUDED.

Nauvoo, November 17, 1842.

You ask if the Latter-day Saints are persecuted; if so, by whom are they persecuted? The answer is a painful one, because it inculpates those who were bound by many tender ties. As a people we have been truly persecuted from the beginning. From the moment we embrace this doctrine, in most cases we are virtually banished from friends, and rank, and station, and business. Says the venerated father, "if you have embraced that doctrine, my son, I never want to see your face any more." Says the partner in trade, "if you are a Mormon, we must dissolve partnership forthwith." If such an one occupying an important office of profit and honour does not give up his Mormonism, we will sue him at the law, and calumniate him, and embarrass him until he is ousted and broken up, and obliged to leave our village. We are separated from men's company, while the licentious, and profane, and intemperate are suffered to dwell in peace.—While our opposers cherish to their bosom the rankest infidels, they repulse us with disdain; though none can point out ought wherein we differ from the ancient apostles and prophets. Almost daily my eyes behold those who have suffered too much to mention. But I would rather refer you to printed documents, than to attempt a description of the sufferings of our people in Missouri. From forty to sixty of our brethren suffered death by violent hands, in Missouri, and as many more in consequence of the abuse and privations to which they were exposed by an infuriated and bloodthirsty mob; and the disappointment, privation, and homeless condition of survivers was very great. Many widows and orphans knew not what to do, having just begun to live in a comfortable and thriving manner. They had almost forgotten their first sorrow of parting from early friends and possessions, when lo! the hideous mob came upon them; at one blow their homes were made desolate: in some instances father and son were no more: their sufferings in planting themselves anew in this state without means or friends, though I have often heard them told, I will not attempt to rehearse. Perhaps some will say, we understand the Mormons were in fault in that matter, and brought merited sufferings upon themselves by their misconduct. The same has always been understood to be true of all persecuted Saints. The greater part of people probably thought Stephen deserved the punishment that terminated his life.

The same might be said of John the Baptist, who meddled with the matrimonial concerns of those who did not acknowledge his ecclesiastical jurisdiction. The prophet Elijah was designated to death because he troubled Israel. Daniel refused lawful obedience to the established governor of the realm. In short, persecutors in every age, have always had a plausible pretext for their doings, in the popular estimation of their own day and age. You ask, by whom we are persecuted? In reply, I could mention as instigators of mobs, the names of a Baptist missionary, a Methodist and Presbyterian minister. You may also be apprised that ex-governor Boggs, of Missouri, made affidavit that Joseph Smith was accessary to an attempt to murder him; and that governor Carlin, of Illinois, in the face of superabundant testimony and law, gave a warrant to arrest him (Joseph Smith) on that affidavit. A heavy reward has been offered for his apprehension. And bold menaces are occasionally hung over our heads, that we as a people shall be driven from the state. These things have a tendency to check our prosperity. In one instance some of our brethren were kidnapped by Missourians from this state, and put to shame and scourging. The malignant and vexatious lawsuits to which our people have been subject, are exceedingly numerous; and owing to our impoverished condition, rendered sometimes distressing. But none of these things move us, because we know, that if they have hated the master they will also hate the disciples. Such as are born of the bond woman, will persecute them that are born of the free woman. But it seems like a discouraging effort, to attempt to convince our opposers that we are persecuted; because editors and other philanthropic men are reluctant to tell to the public our side of the matter. They themselves would thereby become suspected of espousing our cause. Men are so sensitive on the subject of our religion, that whoever speaks peaceably of it, perils his influence and reputation. But hireling editors and priests will speak and publish against us.

You ask me to give an account of the faith which I have embraced. I believe that Jesus Christ is God, co-eternal with God the Father, and that such as have the knowledge of the gospel, and believe upon him will be saved; and such as believe not will be damned. I believe the Old and New Testaments to be the word of God. I believe that every person should be born, not only of the spirit, but also of the water, in order to enter into the kingdom of God. There are three that bear witness on earth, as there are three that bear record in heaven: the spirit, the water, and the blood, bear concurrent testimony to our obedience on earth; for the want of any one, or all of these witnesses on earth, in our favour, there will be no registry of our perfect acceptance in heaven. Hence the baptism for the dead. The righteous dead have a merciful provision made for them in the testimony of the three witnesses on earth, which secures a record of their perfect acceptance in heaven, without which they cannot attain to the highest glory. I believe in the resurrection of the dead, the righteous to life eternal, and the wicked to shame and everlasting contempt. I believe that repentance towards God, and faith in our Lord Jesus Christ, are among the elementary and cardinal truths of the gospel.

In some, and indeed many respects do we differ from sectarian denominations. We believe that God is a being that has both body and parts, and also passions. Also in the existence of the gifts, in the true church spoken of in Paul's letter to the Corinthians. I believe that every church in gospel order, has a priesthood, consisting of prophets, apostles, elders, &c., and that the knowledge and power of a priesthood, ordained of God, as the ancient priesthood was, is indispensably necessary to the prosperity of the church. I do not believe that the canon of sacred scripture was closed with the revelation of John, but believe that wherever God has a true church, there he makes frequent revelations of his will; and as God takes cognizance of all things, both temporal and spiritual, his revelations will pertain to all things whereby his glory may be promoted, and the temporal and spiritual well-being of his people advanced. Any people that are destitute of the teachings of prophets and apostles, which come by immediate revelation, will soon fall into divisions and strifes, and depart from the truth as it is in Jesus.

You wish to know "What is the personal character and influence, doctrines and claims of him who is called the leader, Joseph Smith." Joseph Smith, when the great designs of heaven were first made known to him, was not far from the age of seventeen. From that time to this he has had much said about him, both of a favourable and unfavourable nature. I shall only speak of his character as I believe it to be from an intimate acquaintance of more than one year, and from an intimate acquaintance with those who have been with him many years. No man is more narrowly watched by friends and enemies than Joseph Smith; consequently, if he were as good a man as any prophet that has preceded him, he would have as violent enemies as others have had. But I hasten to give my own opinion. I firmly avow in the presence of

God, that I believe Mr. Joseph Smith to be an upright man, that seeks the glory of God in such a manner as is well pleasing to the Most High God. Naturally, he is kind and obliging; pitiful and courteous; as far from dissimulation as any man; frank and loquacious to all men, friends or foes. He seems to employ no studied effort to guard himself against misrepresentation, but often leaves himself exposed to misconstructions by those who watch for faults. He is remarkably cheerful for one who has seen well-tried friends martyred around him, and felt the inflictions of calumny—the vexation of law suits—the treachery of intimates—and multiplied violent attempts upon his person and life, together with the cares of much business. His influence, after which you inquire, is very great. His friends are as ardently attached to him as his enemies are violently opposed. Free toleration is given to all opposing religions, but wherever he is accredited as a prophet of the living God, there you will perceive, his influence must be great. That lurking fear and suspicion that he may become a dictator or despot, gradually gives place to confidence and fondness as believers become acquainted with him.

In doctrine, Mr. Smith is eminently scriptural. I have never known him to deny or depreciate a single truth of the Old and New Testaments, but I have always known him to explain and defend them in a masterly manner. Being anointed of God, for the purpose of teaching and perfecting the church, it is needful that he should know how to set in order the things that are wanting to bring forth things new and old, as a scribe well instructed. This office and apostleship he appears to magnify; at his touch the ancient prophets spring into life, and the beauty and power of their revelations are made to commend themselves with thrilling interest to all that hear.

You inquire, "Does he claim to be inspired?" Certainly he does claim to be inspired. He often speaks in the name of the Lord, which would be rank hypocrisy and mockery if he were not inspired to do it. It seems very difficult for those who stand at the distance of many generations from the true prophets, to realize what prophets are, and what ought to be expected from them. I do not chide them for their ignorance and folly, however, because I have nothing to boast of previous to embracing the faith of the Latter-day Saints. I understand that prophets may speak as they are moved by the Holy Ghost, at one time, while they may be very far from being moved by the Holy Ghost as they speak at another. They may be endowed with power to perform miracles and mighty deeds at one time, while they have no authority, and there is no suitableness in doing the same at another time. You ask, "Is he a man of prayer, of a pure life, of peace?" "Does he appear at the head of his troops as a military commander?" These questions I answer according to the best knowledge I have, in the affirmative. As a people we perform military duty, as the laws of the State of Illinois enjoin and require. The Legion answers the purpose to keep the lawless and mobocratic at a respectful distance; and the more "earthquake and storm" our enemies raise about the Nauvoo Legion, and a military chieftain like the ancient Mahomet, the greater fear and dread of us will be conveyed to the minds of the lawless, who watch for prey, and spoil, and booty. I can assure you that neither Mr. Smith, nor any other intelligent Latter-day Saint, ever intends to make one convert by the sword. Neither are we such tee-total peace-makers that any savage banditti of lawless depredators could waste our property, violate virtue, and shed innocent blood, without experiencing from us a firm defence of law, of right, and innocence. We are to this day very sensitive to a repetition of past wrongs that we still smart under. The Lord our God, who was once called (by a man after his own heart) a "man of war," we trust will be our defence and strong tower in the day of battle, if our country should ever call us to scenes of carnage and blood.

You ask, "What is the nature of the worship among you, and wherein does it differ from that of religious people with whom you have been acquainted elsewhere?" On the Sabbath some person usually preaches a sermon after prayer and singing, and perhaps reading some scripture. We have also frequent prayer meetings, in which all that are so disposed may join. The gifts are variously exercised, sometimes in the way of prophecy, or in tongues; sometimes in discerning of spirits, or interpretation of tongues. The ordinance of baptism, together with the imposition of hands, for the gift of the Holy Ghost, is administered as occasion may require. Thus you will perceive that our worship differs from what we both have been accustomed to in times past. Anxious seats, and enquiry meetings, &c., are not in use at all with us; although converts to our faith have swelled our numbers greatly in every year that is past, yet we are very far from employing any blustering effort to convert men. The spirit of God attends the truth with sufficient power to save the upright, while those that hold the truth in unrighteousness, and contend with it, are beyond the legitimate exercise of divine power to save, and are led captive by the devil at his will. Our worship differs from that of other religious people, inasmuch as we have the knowledge of God, and the true doctrine and order of his kingdom beyond all perplexing doubt and diversity of opinion. It is utterly impossible for intelligent and devoted sectarian clergy to lead their hearers into any considerable knowledge of God, for this very potent reason, that they neither know much of him themselves, nor indeed have they the means of knowing him. For this they are not at all culpable, but the fact is nevertheless incontrovertible. I do not speak now to please men, nor to mortify them, but I know it to be true, my brother, and therefore speak it boldly. Are you offended? Will you stop here and throw down my letter with contempt, as though an ignorant upstart had abused you? If I write plainly, it is with deep and painful emotions. While writing I can hardly suppress a flood of tears. I know the dilemma in which many of my religious brethren are placed, and the extreme difficulty of approaching them; but whether they bear or forbear, I must tell them that it is out of their power to attain to any considerable knowledge of the true and living God. But, say they, have we not got the good old bible, which makes men wise unto salvation? You have, indeed, those venerable truths which have many ages since made men wise unto salvation; and those truths will teach you, if you take heed to them, that the Gentiles have been broken off from the covenant favour of God as the Jews were; but these scriptures cannot impart to you the gifts of the Holy Ghost; they cannot ordain and qualify you to teach and preach the gospel, and administer the ordinances; they cannot give you promises and revelations that are expressly for you.

When the apostle Paul was in danger of being shipwrecked with his crew (see Acts of Apostles), it would have been poor consolation to him to read the ancient history of Jonah's shipwreck, and pray over the subject in order to know how the voyage would result to him; but how much greater his consolation, and how much more certain his knowledge, when God ministers to him by visions and angels, and promises both him and the crew preservation. Philip wanted no better assurance of his duty to go to Gaza, than for an angel of God to tell him to go; but if he had pored over ancient revelations, with prayerful anxiety, in order to know the same, it would have been a poor guide. The New Testament saints did not lean upon Old Testament revelations for the knowledge of present duties, or for aid in their present contingencies. They looked directly to God for present, fresh instruction, and aid—they obtained what they looked for. The ancient Jews (contemporary with Christ), that leaned on the venerated sayings of Abraham and Moses, and other old prophets, abode in darkness, and became the prey of foul spirits, while the advocates of present revelations were mighty through God, in signs and wonders, and marvellous deeds. Now let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations, and they will be filled with ignorance, and the spirit of unrighteousness will possess them; and they cannot act with that certainty and power that those can who know for themselves by immediate revelation. But I have said it is impossible for them to know much of the true God. The careful observer knows, that what one sect or denomination teaches for doctrine, another will controvert and deny. There is not that power in the doctrine of any one sect that gives them much ascendancy over any other sect. The doctrines of all sects, though adverse to each other, are about equally weighty and plausible; no one gets any considerable ascendancy. If there appears to be light in one sect over another sect, it shows an equal amount of an opposite character.

It is an acknowledged duty of parents, in this church, to teach their children the elementary principles of religion, training them up in the way they should go. You ask if they are instructed in learning. As a people we aim most dilligently to give our children learning. Our persecutions, oppressions, and poverty have operated greatly to the disadvantage of our children; still we have a chartered university, that promises much benefit to us; and common schools are extensively multiplying throughout the city.

The present population of the city is from ten to twelve thousand. You ask, "What is their condition, occupation, and general character?" The condition of the people is as prosperous as circumstances will permit. Many of them, like Jacob of old, have left a good patrimony at home that they are not benefitted from, by reason of their being every where spoken against. But though they had nothing but their staff in hand, and a little bundle upon their back when they came, they have now in many instances a comfortable cottage, a flourishing garden, and a good cow. There are many instances of families being subject to privations, beyond what they were accustomed to in early days; and there are some instances of deep penury, through sickness, persecution, and other uncontrollable causes; and there are also instances of wealth; but be assured, sir, there is not a more contented and

cheerful people to be found. Families will consent to let father and brother go out preaching, when their daily bread is barely supplied for a few months. Believing as we do, that these are the last days, and that signal matters await this generation; and that the harvest must be gathered soon, if at all, you must not marvel if we do not all at once become rich, and build large houses, and enclose productive farms. If riches were our object, we might readily gratify the most ambitious grasp. We possess every facility for being rich, but we long to behold the beauty of the Lord, and enquire in his holy temple. The place of his sanctuary, which we greatly desire to beautify, is a site of surpassing natural beauty. Upon it stands the incomplete structure of a temple; in dimensions a little over one hundred and twenty-eight feet long, by eighty-eight feet wide, to be elevated in height a little under fifty feet; the walls are made of well-wrought, handsome stone. The inhabitants are very industrious; being occupied in agriculture and the various mechanical arts. Our people are mostly the working classes of the community, from the United States, and Great Britain and her Provinces. They are a very intelligent people, especially so far as common sense and a general knowledge of men and things are concerned. Our elders are versed in religious polemics; from discussions in the pulpit, stage, bar-room, canal, and steamboat, of the fireside and highway side: and perhaps you are not aware, that many, very many, are from the most enlightened portions of New England; men that have been rocked in the cradle of orthodoxy and liberty; accustomed to fatigue, privation, and opposition; and knowing that their religion has more light and truth, and the power of the Holy Ghost to support it, than any other that has existed since the days of the apostles, they are prepared to endure all things with the assurance that their reward is great in heaven. You wish to know the general character of the people. There is probably less profanity, drunkenness, lewdness, theft, fighting, gambling, and tavern haunting, than in any other city of the same magnitude.

But I must close my answer to your many and minute inquiries, having already protracted them beyond my original design. Your letter contains many important enquiries, similar indeed to what I have received from other distinguished friends from different parts of the Union; and you will accept my apology for not answering at an earlier date; and though I design this epistle to be a general answer to all similar enquiries, yet shall hereafter readily reciprocate all private communications in the usual method of friendship and affection.

Most sincerely and truly yours,

ORSON SPENCER.

Brother Spencer is a graduate of Union College, New York, and has for many years had a respectable standing as a minister in the "Baptist Church;" and as he is generally known in the New England States, we presume that the above logical and conclusive expose of our principles will be read with interest by his numerous friends, and by all the Saints. EDITOR.

THE ELIAS.

From the Times and Seasons.

There are few subjects that have puzzled the children of men more than the solution of this one question—"Who is Elias?" There has not been so much difficulty in identifying him with Elijah, as there has in relation to the office that he was to sustain, as spoken of prophetically by Malachi. "Behold I will send you Elijah the prophet, before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"—Mal. iv. 5, 6. The great question that remains to be solved, is, was John the Baptist the Elias, or was he not? There is indeed something perplexing, since there *seems* to be a clashing of scripture testimony in relation to this subject. I say, *seems* to be, because in reality there is not. The angel Gabriel, when he appeared unto Zacharias, the father of John the Baptist, made the following statement concerning him—"Fear not Zacharias; for thy prayer is heard; and thy wife shall bear thee a son; and thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in *the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord"—Luke i. 13, 17.

Here, then, is a clear statement, making out that John the Baptist was the Elias. Now we turn to John, chap. i. beginning at the 20th verse—"And he confessed, and denied not; but confessed I am not the Christ. And they asked him, what then? Art thou Elias? and he saith I AM NOT. Art thou that prophet? and he answered No." Turn we now to Matt. xi. 13, 14—"For all the prophets and the law prophesied until John. And if ye will receive it, *this is the* ELIAS WHICH WAS TO COME."—Here, then, is a strange co-mixture of prophesying and testimony, apparently conflicting and at variance; so palpable, indeed, is the difference, that one says that he is the Elias, the other says he is not. What shall be done? is one part of it untrue? verily, no. Shall we try to evade it? no. If the paradox cannot be unriddled on reasonable terms, we will acknowledge the difficulty, leave it irreconcilable to our understanding, and say "let God be true and every man a liar." We will, however, venture an assertion, which strange and anomalous as it may appear, and indeed is, we think we can sustain; which is this, that John the Baptist was the Elias, and that he was not the Elias, and in taking this singular course we are only stating what is above stated and we think that we shall be sustained by reason, common sense, and the scriptures.

The Elias spoken of in the scriptures, is a restorer, hence our Saviour said, "Elias verily cometh and restores all things." And yet it is evident that John the Baptist was the Elias, for our Saviour says, "but I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him"—Mark ix. 13.

Ever since the fall of man the great Jehovah has had it in his mind to restore him to his pristine excellency, to remove the curse from the brute creation and to restore the earth to its primitive glory; nay, while this earth was one dark chaotic mass—before God said "let there be light, and it was so," or ever this world rolled into existence, or the morning stars sung together for joy—a plan was formed in the councils of heaven, it was contemplated by the great Author of our existence, Eloiheim, Jehovah, to redeem the earth from under the curse. Hence, when the Gods deliberated about the formation of man, it was known that he would fall, and the Saviour was provided who was to redeem and to restore, who was indeed the "*Lamb slain from the foundation of the world.*" The eternal plan of Jehovah, however, was as perfect at that time as it is now, the foundation was perfectly laid, the outlines were clearly sketched with a master hand, and the interstices have been filling up from that day to this. Satan has gained no more power, than he has been permitted to hold; the universe has been under the direction of the Lord of Hosts, and it will be seen seen by and by, that he whose right it is will possess the earth: Satan will be bound, the earth redeemed, and "the kingdoms of this world become the kingdoms of our God and of his Christ."

The earth has to be redeemed by the power of God, through the medium of the priesthood; the priesthood in heaven and on earth combined. And ever since the fall of man, in the different ages of the world, men clothed with the priesthood have had a view of this subject. Poets have sung about it, and prophets have prophesied of it; it has engaged the pencil of the artist, the tongue of the learned, and the pen of the scribe; and if ever the souls of the prophets were fired with the spirit of God, it was when they prophesied of "the mountains dropping down sweet wine, and the wilderness blossoming as the rose, when the lion and the lamb should lay down together, and the earth be filled with the knowledge of God as the waters cover the sea. When Zion should be established in glory, and all nations flock to her standard. When the temple of God should be reared, and the waters of life flow from its threshold; when the tree of life should be planted, and the leaves thereof be for the healing of the nations; when the inhabitants of Zion should dwell in safety, and no more say I am sick, and Jerusalem become the throne of the Lord."

In prospect of these things many prophets and servants of God have united

their faith and energies to bring about the thing so desired, and to act the part of Elias, or restorers. Enoch tried to do it but was not able. He walked with God, he had great faith, he raised up a powerful church, and taught them the principles of righteousness, but could not redeem the earth; the earth was becoming more corrupt, and God took Enoch and his church to himself, and hence arose the saying, "Zion is fled." The salt being thus removed, there was nothing to preserve the earth, and it was overthrown with a flood.

Moses tried, in his day, to accomplish something in relation to this matter; but he did not accomplish it; he drew nigh unto God by faith, and obtained promises from God. The Lord said that he would make of the children of Israel a kingdom of priests, and thus they being taught of God, and being enabled to teach all nations, it might necessarily be presumed that intelligence would flow through their instrumentality, and that the kingdom of God would be planted and flourish on the earth; but they sinned against God, they lost the Melchisedec Priesthood; and instead of being a kingdom of priests, they had only one high priest who could go into the presence of God, and that only once a year, instead of the whole kingdom being brought into the presence of God as a "kingdom of priests." Moses failed in his attempt. He was taken from their midst, and they placed under a "schoolmaster until Christ."

The great prototype of John the Baptist, Elijah, was a great prophet. The spirit of God rested upon him in a powerful manner; yet he could not do much, but had to exclaim, "they have killed thy prophets, and digged down thine altars; and I am left *alone* and they seek my life."

John the Baptist came in his day as an Elias, a restorer. The angel Gabriel said that he came in the "spirit and power of Elias," and if the people would have submitted to his teaching and to the teaching of our Saviour, the things that are spoken of in the prophets would have been fulfilled. Hence, says our Saviour, "*if ye will receive it*, this is the Elias which was to come;" but he goes on to tell them that they would not receive it. He says "he that hath ears to hear, let him hear, but whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners"—Matt. xi. 14 and 19. Thus they rejected John the Baptist, and although he was indeed the Elias, he could not be so to them, and hence, when they asked him, "Art thou the Elias?" he said "I am not." They had forfeited the favour of Jehovah, the kingdom of heaven was taken from them, and the blessing of God withdrawn from their midst.

We do not attach much blame to any of the ancient prophets, we believe they have done their best; but they lived among a corrupt people who would not listen to the word of the Lord; besides the time appointed by Jehovah had not come, and they could not be made perfect without us and we without them. It requires the priesthood in heaven and the priesthood on earth combined to bring about these things, and as the Lord has been pleased to reveal unto us the fulness of the gospel, and he is about to gather his word into one, and his people into one, since we are favoured with the faith of all the priesthood that have lived, as well as those that are now living—the faith and assistance of the fathers on the Asiatic continent, as well as the ancients on this continent, inasmuch as we are faithful we may perhaps unite in singing this new song, saying:—

"The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And Satan is bound, and time is no longer:
The Lord hath gathered all things in one;
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And truth is established in her bowels:
And the heavens have smiled upon her;
And she is clothed with the glory of God;
For he stands in the midst of his people;
Glory, and honour, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace, and truth, and peace,
For ever and ever. Amen.

As the prophet observes, behold this is wisdom in me: wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on earth, and with Moroni, whom I have sent unto you to reveal the book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even of Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham your fathers, by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

SATURDAY EVENING THOUGHTS.

BY MISS E. R. SNOW.

"My heart is fix'd." I know in whom I trust.
'Twas not for wealth—'twas not to gather heaps
Of perishable things—'twas not to twine
Around my brow a transitory wreath,
A garland deck'd with gems of mortal praise,
That I forsook the home of childhood—that
I left the lap of ease—the halo rife
With smiling friendship's soft and mellow tones—
Affection's fond caresses, and the cup
O'erflowing with the sweets of social life,
Where high refinement's richest pearls were strew'd.
Ah, no! A holier purpose fir'd my soul—
A nobler project prompted my pursuit:
Eternal prospects open'd to my view,
And hope's celestial torch within me burn'd.

God, who commanded Abraham to leave
His native country, and to offer up
On the lone altar, where no eye beheld
But His who never sleeps, an only son,
Is still the same, and thousands who have made
A covenant with him by sacrifice,
Are bearing witness to the sacred truth.

Jehovah speaking? Yes, as heretofore,
The proclamation sounded in my ear—
It touch'd my heart. I hearken'd to the sound,
Counted the cost, and laid my earthly all
Upon the altar, and with purpose fixed
Unalterably, while the spirit of
Elijah's God, within my bosom reigns;
Embrac'd the "Everlasting Covenant;"
To be a Saint among the faithful ones
Whose race is measured by their life—whose prize
Is everlasting, and whose happiness
Is God's approval, and to whom 'tis more
Than meat and drink to do his righteous will.

It is no trifling thing to be a Saint
In very deed. To stand upright, nor bow,
Nor bend beneath the weighty burthen of
Oppressiveness.—To stand unscath'd amid
The bellowing thunders and the raging storm
Of persecution, when the hostile pow'rs
Of darkness, stimulate the hearts of men
To warfare; to besiege, assault, and with
The heavy thunderbolts of Satan, aim
To overthrow the kingdom God has rear'd.
To stand unmov'd beneath the with'ring rock
Of vile apostacy, when men depart
From the pure principles of righteousness—
Those principles requiring man to live
By every word proceeding from the mouth
Of God.—To stand unway'ring, undismay'd,
And unseduc'd, when the base hypocrite
Whose deeds take hold on hell, whose face is garb'd
With saintly looks, drawn out by sacrilege
From a profession, but assum'd and thrown
Around him for a mantle to enclose
The black corruption of a putrid heart.
To stand on virtue's lofty pinnacle
Clad in the heavenly robes of innocence,
Amid that worse than every other blast—
The blast that strikes at moral character,
With floods of falsehood foaming with abuse.—
To stand, with nerve and sinew firmly steel'd,
When in the trying scale of rapid change,
Thrown side by side and face to face with that
Foul-hearted spirit, blacker than the soul
Of midnight's darkest shade, the traitor,
The vile wretch that feeds his sordid selfishness
Upon the peace and blood of innocence—
The faithless, rotten-hearted wretch, whose tongue
Speaks words of trust and fond fidelity,
While treach'ry, like a viper, coils behind
The smile that dances in his evil eye.
To pass the fiery ordeal, and to have
The heart laid open—all its contents prov'd
Before the bar of strictest scrutiny.
To have the finest heart-strings stretch'd unto

Their utmost length to try the texture—to
Abide, with principle unchang'd, the wreck
Of cruel tort'ring circumstances, which
Ride forth on revolution's blustering gale.

But yet, altho' *to be a Saint*, requires
A noble sacrifice—an arduous toil—
A persevering aim; the great reward
Awaiting the grand consummation will
Repay the price however costly; and
The pathway of the Saint, the safest path
Will prove, though perilous; for it is foretold,
All things that can be shaken, God will shake:
Kingdoms, and Institutes, and Governments,
Both civil and religious, must be tried—
Tried to the core and sounded to the depth.

Then let me be a saint, and be prepar'd
For the approaching day, which like a snare
Will soon surprise the hypocrite—expose
The rottenness of human schemes—shake off
Oppressive fetters—break the gorgeous reins
Usurpers hold, and lay the pride of man,
And glory of the nations low in dust!

RIGHTEOUSNESS.

"He that doeth righteousness, is righteous."

The above quotation is the solemn declaration of an ancient servant of God, and if we examine the sacred oracles of divine truth, we shall find that although it is "not for works of righteousness which we have done, but by grace are we saved through faith, and that not of ourselves, it is the gift of God;" yet every man of God has performed works of righteousness—he has been moral, virtuous, upright, and consistent in his department, and that he was saved by works as well as by faith.

It is true that our Saviour reprobates the self-righteousness of the Jews; he condemns their practices and disapproves of their conduct, and some men, labouring under a mistake, think it was for their good works that they stood reproved by the Saviour of the world—a greater error than which could not be entertained by the human family. Our Saviour reproved the Pharisees, not for their righteousness, but for their iniquity—not for their virtue, but for their hypocrisy, deceit, and abomination. They fasted, they prayed, they gave alms, they paid tithes of all they possessed, all of which of themselves, abstractly, were good; and they were not condemned for these deeds, but for turning the temple of God into a den of thieves, for oppressing the widow, the orphan, and the destitute; for rejecting the testimony of God and persecuting his servants; and for neglecting judgment, mercy, and the love of God. Hence they were called "whited walls and painted sepulchres;" they made long prayers, but it was "*for a pretence.*" They also disfigured, or made long faces, and appeared outwardly fair to men; but like whited walls and painted sepulchres, they were fair on the outside, while "within they were nothing but rottenness and dead men's bones." It was, then, for their corruptions, their abominations, and their hypocrisy that they stood condemned, and not for their good works or their righteousness.

Some have supposed that Paul did away with the necessity of good works, by telling us that it is "not through works of righteousness that we have done, but by grace that we are saved, through faith, and that not of ourselves, it is the gift of God." We shall find, however, that this reasoning is very fallacious. Paul understood himself perfectly. He might, indeed, be a "Hebrew of Hebrews;" and after the strictest manner of his sect, have lived a Pharisee; but if his Pharisaism taught him to be a persecu-

tor and murderer of the Saints, and a shedder of innocent blood, his proceedings were not very righteous; he stood culpable before the Most High, and he needed to be cleansed in the atoning blood of Christ—to repent and be baptized in the name of Jesus Christ for the remission of his sins, before he could receive the approbation of heaven. The young Pharisee might say, "all these things have I observed from my youth up, what lack I yet?" A new dispensation was then ushered in, the gospel of eternal truth was unfolded; the kingdom of heaven was being preached, and all men rushed unto it; and it was necessary that he should sell what he had and give to the poor—follow our Saviour —obey the gospel—be governed by his teachings, and obey his precepts.

There were many in those days who thought that if they fulfilled the moral law, that they were pursuing the right course, doing the will of God and would be saved. Paul tells them something else; that in the fulness of time God sent forth his Son into the world to *redeem* those that were *under the law;* hence, if redemption was needed, they were not in a salvable state without redemption, and he thus speaks emphatically of the necessity of faith in the Lord Jesus Christ, as being the great foundation of a sinner's hope; for if Christ was not the Messiah, then indeed was their faith vain, as was also the preaching of the apostles and elders. This was the doctrine that was taught by our Saviour and by all the apostles. "He that *believeth* and is baptized shall be saved, and he that *believeth not* shall be damned." So that it was no matter how often a man prayed, how much alms he gave, how often he fasted, or how punctual he was in paying his tithes, if he believed not he would be damned. James contends very strenuously for works, especially in the following extract from the second chapter:—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needful to the body, what *doth* it profit? Even so faith, if it hath not works is dead, being alone; yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father, justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? for as the body without the spirit is dead, so faith without works is dead also."

The thing is here very clearly and pointedly set forth; and although Paul speaks so much about faith, he contends as strenuously for works. He complains that some had turned the grace of God into lasciviousness, and positively says, that "if any man defile the Temple of God, him will God destroy." And farther remarks, "know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" —1 Cor. vi. 9, 10.

Many of the ancients pleaded before God their righteousness and good deeds, as even being meritorious; hence Job says, "my righteousness I hold fast, and will not let it go"—Job xxvii. 6. David says, in speaking on the same subject, "O Lord my God, if I have done this; if there be iniquity in my hands; if I have rewarded evil unto him I was at peace with; (yea I have delivered him that is without cause mine enemy:) let the enemy persecute my soul and take it; yea let him tread down my life in the earth, and lay mine honour in the dust. Selah." . . . . . "The Lord shall judge the people: judge me, O Lord, according to *my righteousness*, and according to mine integrity that is

in me"—Psalm vii. And Nehemiah, after testifying concerning Tobiah, and casting his goods out of the temple, and contending with the nobles for not bringing their tithes into the treasury, says, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof;" and after contending with the nobles for breaking the Sabbath, he says unto some strangers that came into among them to try to lead the Jews astray, "Then I testified against them and said unto them, Why lodge ye about the wall? if ye do so again I will lay hands on you;" and because some of the Jews had married strange wives, he chased one of them away from him, and says, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." For these and other things he says, "remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." The righteousness of Nehemiah seems indeed to be of a very singular cast, yet as a prophet of the Lord he pleads his deeds before God as being meritorious. Nor were the apostles forgetful of these things. Peter in speaking to Cornelius says, "I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh *righteousness* is accepted of him"—Acts x. 34, 35. John says, "Every one that *doeth righteousness* is born of God." And again, "whosoever *doeth not righteousness* is not of God"—1 John. And we are told in Revelations xix. 8, that "the fine linen is the *righteousness* of the saints." We know that "Abraham believed God, and it was accounted unto him for righteousness:" but then James tells us that his "faith was made perfect by his works." So that we shall find after all, that it is not the hearer, nor the believer, alone, but the doer of the word, that is justified; and that whatever virtue there is in faith, that without works it is dead, even as the body without the spirit is: and that faith is of no use unless it "works by love, and purifies the heart." Paul speaks of the saints in his day; "having on the breastplate of righteousness," and being "filled with the fruits of righteousness." —The gospel indeed makes us free: but let us be careful how we use our freedom, and not turn the grace of God into lasciviousness; as, says Peter, "As free and not using your liberty for a cloak of maliciousness, but as the servants of God."

The Lord has done great things for us, he has revealed unto us "the abundance of peace and truth;" he has made manifest his will, and unfolded his purposes; he has put us in possession of great blessings, even the blessings of the new and everlasting covenant, and has planted in our bosoms a hope that blooms with immortality and eternal life. Let us then walk worthy of the high vocation to which we are called, and as free servants of God be governed by his law, keep his commandments, and do his will; for man shall "not live by bread alone, but by *every word* that proceedeth from the mouth of God." Paul has very clearly elucidated this subject in the following words, the which, if we observe we shall do well.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let

us not be desirous of vain glory, provoking one another, nor envying one another."

"Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself, alone, and not in another."

Editorial.

We feel assured that the faithfulness and deep feeling of sincerity which characterizes the letter of elder Orson Spencer, will make it interesting to every reader; indeed the narratives which at various times we have become acquainted with, detailing the history of individuals in connexion with the gospel of the kingdom, the extraordinary manner in which they have been led to a reception of the truth, the influence of that truth upon the mind, and frequently the mental struggles that have taken place in coming to a decision upon a subject of such infinite importance, have on many occasions awakened a most thrilling interest.

And we feel convinced, that every one who has passed this ordeal, who has sustained a similar trial, will deeply sympathize with brother Spencer, when he declares it as a "crisis he will never forget." And again, who can read and remain unmoved, the following passage? "Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error, when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to exscind from all these hung over me with perpendicular exactness; then, then, brother, I cried unto the Lord to strengthen me to pass through the scene with his approbation."

And what was the influence that could lead to a resolve so determined, it was as our brother says, "truth had taken possession of his mind; plain, simple, bible truth." Oh! how truly can we acquiesce in the scripture that "the gospel is the *power* of God unto salvation to every one that believeth." We can call to mind its influence upon ourselves; often, indeed, had we listened to the finest exhibitions of eloquence, to the most splendid oratorical discourses, but how powerless was their influence compared with the power of the gospel. There was, as it were, a life-giving principle about the narrative of the gospel, though communicated by the unlettered and unlearned, that imparted such a feeling of joy, of gladness, of light, and of truth, that our very nature became so enamoured of it, as to reject the necessary repose for which nature called, but which, when complied with, was continually regretted, inasmuch as it caused a cessation in the contemplation of principles so glorious and ennobling.

Having made these reflections we cannot but deduce one often repeated lesson from this subject, and that is, the importance of the Priesthood adhering faithfully to the first principles of the gospel; for it was the power of those principles by which we were led to embrace the truth, and having felt their energy, we are assured of the potency of those means which God has put into our hands to enable us to lead the honest in heart unto the obedience of faith.

CONTENTS.

General Conference	33	Saturday Evening Thoughts	43
Orson Spencer's Letter	36	Righteousness	45
The Elias	40	Editorial	48

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ANCIENT POETRY.

From the Times and Seasons.

The following very curious poetic composition is at once both novel and interesting, for while the common landmarks of modern poetry are entirely disregarded, there is something so dignified and exalted conveyed in the ideas of this production, that it cannot fail to strike the attention of every superficial observer.

Uncontrolled by the narrow limits of this earth, and raised above all sublunary objects, his mind soars aloft unto other kingdoms, unravels the secrets of eternity, and contemplates the organization of worlds in other spheres; the destiny of the living, the dying, and the dead are developed, together with the laws that govern other worlds, and the state of their inhabitants; the "heaven of heavens" opens before his gaze, and the celestial kingdom, the habitation of the great "I Am," with all its resplendent, brilliant, and dazzling glory, bursts upon his sight. The celestial, the terrestrial, and the telestial worlds, with all their magnificence and beauty are open to his view; whilst the various states of their respective inhabitants, are presented before his vision. The dark and gloomy abodes of the departed lost are also unlocked, and their confusion and misery developed. Our poet seems to be perfectly at home among heavenly worlds, and converses about their proceedings with as much familiarity as one could do about his domestic economy. He has unlocked great and important principles which were made known to the ancients, but which have been hid for ages; and when we contemplate the things that are unfolded, we shall be led to say with Paul, "great is the mystery of godliness."

Concerning the style of the poetry, there seems to be a native simplicity—a brilliance of thought—and an originality in the composition, that can only be equalled in the oracles of truth and by those who profess the same spirit; and when the muse of those ancient poets was fired by the spirit of God, and they spake as they were moved by the Holy Ghost, there was a richness, a dignity, and a brilliancy of ideas, and an exuberance of thought that ran through all their productions, as in the fascinating beauties of poesy they rolled forth the words of eternal life, with all their richness, and dignity, and glory, while at the same time they paid little or no attention to the rules of poetic composition. Let the curtains of heaven be withdrawn, and the purposes and glories of the eternal world burst upon his view, and the dry forms and simple jingling of rhyme alone, will be very dry and insipid to the enlarged and enlightened understanding of the man of God.

On this subject we quote the following from the learned Rev. John Brown:—"The songs of Moses, Deborah, and Hannah, the prayer of Hezekiah and Habbakuk, if not also of Mary and Zecharias, Exodus xv, Judges v, 1 Samuel ii, Isaiah xxxviii, Habbakuk iii, Luke i, and the Psalms, most of Job, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations, appear to be of the poetic kind. But after all the pains of the learned, we cannot understand the rules of their metre; nor can we say if they attended to any fixed rules; and the truth is, no rules in the

world will render a man a true poet, who has not a proper stock of imagery and fire in his own mind. Besides the unequalled fire and bold strokes of imagery in scripture poems, their principal excellency is their being calculated to promote the honour of God, and the everlasting happiness of mankind."—*Dictionary of the Bible.*

The last principle mentioned by Mr. Brown is certainly very clearly developed in the poetry of Mr. Smith; and whatever may have been the preconceived opinions of Justin Butterfield, Esq., we are persuaded that he will now be convinced that the modern prophets can prophesy in poetry, as well as the ancient prophets, and that no difference, even of that kind, any longer exists.—ED.

FROM W. W. PHELPS TO JOSEPH SMITH, THE PROPHET.

VADE MECUM.

Go with me, will you go to the Saints that have died—\
To the next better world where the righteous reside?
Where the angels and spirits in harmony be,
In the joys of a paradise vast?—Go with me.

Go with me where the truth and the virtues prevail;
Where the union is one, and the years never fail;
Not a heart can conceive, nor a nat'ral eye see
What the Lord has prepar'd for the just.—Go with me.

Go with me where there's no destruction or war;
Neither tyrants, nor sland'rers, nor nations ajar;
Where the system is perfect, and happiness free,
And the life is eternal with God.—Go with me.

Go with me, will you go to the mansions above,
Where the bliss, and the knowledge, the light, and the love,
And the glory of God do eternally be?
Death, the wages of sin, is not there.—Go with me.

Nauvoo, January, 1843.

FROM JOSEPH SMITH TO W. W. PHELPS, ESQ.

A VISION.

I will go, I will go, to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate,
I must fulfil the mission I had from the Lord.

Wherefore, hear O ye heavens, and give ear O ye earth,
And rejoice, ye inhabitants, truly again;
For the Lord he is God, and his life never ends,
And besides him there ne'er was a Saviour of men.

His ways are a wonder, his wisdom is great;
The extent of his doings there's none can unveil;
His purposes fail not; from age unto age
He still is the same, and his years never fail.

His throne is the heavens—his life-time is all
Of eternity *now*, and eternity *then*;
His union is power, and none stays his hand,
The Alpha, Omega, for ever. Amen.

For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that's to come:
My delight is to honour the Saints with repose,

That serve me in righteousness true to the end;
Eternal's their glory and great their reward.
I'll surely reveal all my myst'ries to them—
The great hidden myst'ries in my kingdom stor'd;

From the council in Kolob, to time on the earth,
And for ages to come unto them I will show

My pleasure and will, what the kingdom will do:
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies.

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my spirit shall light mine elect,
And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal,
The sanctifi'd pleasures when earth is renew'd;
What the eye hath not seen, nor the ear hath yet heard,
Nor the heart of the natural man ever view'd.

I, Joseph, the prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketch'd in a vision from God,
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was or a system had run;
Through Jesus, the Maker and Saviour of all—
The only begotten (Messiah) his son.

Of whom I bear record, as all prophets have,
And the record I bear is the fulness—yea, even
The truth of the gospel of Jesus—*the Christ*,
With whom I convers'd in the vision of heav'n.

For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the gospel recorded by John,
Chapter fifth, and the twenty-ninth verse, which you'll see.

Which was given as follows. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man:—

"And shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust."

I marvell'd at these resurrections, indeed,
For it came unto me by the spirit direct:
And while I did meditate what it all meant,
The Lord touch'd the eyes of my own intellect.

Hosanna, for ever! They open'd anon,
And the glory of God shone around where I was;
And there was the Son at the Father's right hand,
In a fulness of glory and holy applause.

I beheld round the throne holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
For ever and ever. Amen and amen.

And now after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea, he lives!
And sits at the right hand of God on his throne.

And I heard a great voice bearing record from heav'n,
He's the Saviour and only begotten of God;
By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad.

Whose inhabitants, too, from the first to the last,
Are sav'd by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons
By the very same truths and the very same powers.

And I saw and bear record of warfare in heaven;
For an angel of light, in authority great,
Rebell'd against Jesus and sought for his power,
But was thrust down to woe from his godified state.

And the heavens all wept, and the tears dropp'd like dew,
That Lucifer, son of the morning, had fell!
Yea, is fallen! is fallen and become, oh, alas!
The son of perdition, the devil of hell!

And while I was yet in the spirit of truth,
The commandment was—"Write ye the vision all out,
For Satan, old serpent, the devil's for war,
And yet will encompass the Saints round about."

And I saw, too, the suff'ring and misery of those,
(Overcome by the devil, in warfare and fight,)
In hell-fire and vengeance—the doom of the damn'd;
For the Lord said the vision is further, so write:

For thus saith the Lord, now concerning all those,
Who know of my power and partake of the same;
And suffer themselves that they be overcome
By the power of Satan, despising my name—

Defying my power, and denying the truth:
They are they of the world, or of men most forlorn,
The sons of perdition, of whom, ah! I say,
'Twere better for them had they never been born.

They're the vessels of wrath, and dishonour to God,
Doom'd to suffer his wrath in the regions of woe,
Through all the long night of eternity's round,
With the devil and all of his angels below.

Of whom it is said no forgiveness is found,
In this world, alas! nor the world that's to come
For they have denyed the spirit of God,
After having receiv'd it, and mis'ry 's their doom.

And denying the only begotten of God,
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By gospel they cannot repentance renew.

They are they who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the devil, and angels of his,
While eternity goes and eternity comes.

They are they who must groan through the great second death,
And are not redeemed in the time of the Lord;
While all the rest are, through the triumph of Christ,
Made partakers of grace, by the power of his word.

The myst'ry of godliness truly is great;
The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,
Which the voice from the heavens bore record to me:

That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love,
And sanctify earth for a blessed repose.

'Tis decreed that he'll save all the work of his hands,
And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
By the agent of fire as it was by the flood.

The Saviour will save all his Father did give,
Even all that he gave in the regions abroad,

Save the sons of perdition—they are lost, ever lost!
And can never return to the presence of God.

They are they who must reign with the devil in hell,
In eternity now, and eternity then!
Where the worm dieth not, and the fire is not quench'd,
And the punishment still is eternal. Amen.

And which is the torment apostates receive,
But the end or the place where the torment began,
Save to them who are made to partake of the same,
Was never, nor will be revealed unto man.

Yet God, by a vision, shows a glimpse of their fate,
And straightway he closes the scene that was shown;
So the width, or the depth, or the misery thereof,
Save to those that partake, is for ever unknown.

And while I was pondering, the vision was closed,
And the voice said to me, write the vision; for, lo!
'Tis the end of the scene of the sufferings of those,
Who remain filthy still in their anguish and woe.

And again I bear record of heavenly things,
Where virtue's the value above all that is priz'd,
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

Who receiv'd, and believ'd, and repented likewise,
And then were baptiz'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honoured the kingdom by keeping its laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise to life,
By men called of God, as was Aaron of old.

They are they, of the church of the first-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Saviour, as priests and as kings.

They're priests of the order of Melchisedec,
Like Jesus (from whom is this highest reward),
Receiving a fulness of glory and light;
As written—they're God's, even sons of the Lord.

So all things are theirs; yea, of life or of death;
Yea, whether things now, or to come, all are theirs,
And they are the Saviour's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yea, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth—
For when he comes down in the splendour of heav'n,
All those he'll bring with him to reign on the earth.

These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the spirit abound.

These are they that have come to the heavenly place;
To the numberless courses of angels above:
To the city of God, e'en the holiest of all,
And the home of the blessed, the fountain of love;

To the church of old Enoch, and of the first-born:
And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of heav'n,
As chosen and faithful, and fit to be crown'd.

These are they that are perfect through Jesu's own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all.

Again, I beheld the terrestrial world,
In the order and glory of Jesus go on;
'Twas not as the church of the first-born of God,
But shone in its place, as the moon to the sun.

Behold, these are they that have died without law;
The heathen of ages that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

To spirits in prison the Saviour once preach'd,
And taught them the gospel, with powers afresh;
And then were the living baptiz'd for their dead,
That they might be judg'd as if men in the flesh.

These are they that are hon'rable men of the earth;
Who were blinded and dup'd by the cunning of men;
They receiv'd not the truth of the Saviour at first;
But did, when they heard it in prison again.

Not valiant for truth, they obtain'd not the crown,
But are of that glory that's typ'd by the moon:
They are they, that come into the presence of Christ,
But not to the fulness of God on his throne.

Again, I beheld the telestial, as third,
The lesser, or starry world, next in its place,
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

These are they that receiv'd not the gospel of Christ,
Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

These are they that deny not the spirit of God,
But are thrust down to hell, with the devil, for sins,
As hypocrites, liars, whoremongers and thieves,
And stay 'till the last resurrection begins.

'Till the Lamb shall have finish'd the work he begun;
Shall have trodden the winepress in fury alone.
And overcome all by the pow'r of his might:
He conquers to conquer, and saves all his own.

These are they that receive not a fulness of light,
From Christ, in eternity's world, where they are,
The terrestial sends them the Comforter, though,
And minist'ring angels, to happify there.

And so the telestial is minister'd to,
By ministers from the terrestrial one,
As terrestrial is, from the celestial throne;
And the great, greater, greatest, seem's stars, moon, and sun.

And thus I beheld, in the vision of heav'n,
The telestial glory, dominion and bliss,

Surpassing the great understanding of men,—
Unknown, save reveal'd, in a world vain as this.

And lo! I beheld the terrestrial, too,
Which excels the telestial in glory and light,
In splendour and knowledge, and wisdom and joy,
In blessings and graces, dominion and might.

I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that is,
Where God, e'en the Father, in harmony reigns;
Almighty, supreme, and eternal in bliss.

Where the church of the first-born in union reside,
And they see as they're seen, and they know as they're known
Being equal in power, dominion and might,
With a fulness of glory and grace round his throne

The glory celestial is one like the sun;
The glory terrestrial is one like the moon;
The glory telestial is one like the stars,
And all harmonize like the parts of a tune.

As the stars are all different in lustre and size,
So the telestial region is mingled in bliss;
From the least unto greatest, and greatest to least,
The reward is exactly as promised in this.

These are they that came out for Apollos and Paul;
For Cephas and Jesus, in all kinds of hope;
For Enoch and Moses, and Peter and John;
For Luther and Calvin, and even the Pope.

For they never received the gospel of Christ
Nor the prophetic spirit that came from the Lord;
Nor the covenant neither, which Jacob once had;
They went their own way, and they have their reward.

By the order of God, last of all, these are they,
That will not be gather'd with saints here below,
To be caught up to Jesus, and meet in the cloud:
In darkness they worshipp'd; to darkness they go.

These are they that are sinful, the wicked at large,
That glutted their passion by meanness or worth;
All liars, adulterers, sorcerers, and proud,
And suffer, as promis'd, God's wrath on the earth.

These are they that must suffer the vengeance of hell,
'Till Christ shall have trodden all enemies down,
And perfected his work, in the fulness of time,
And his crown'd on his throne with his glorious crown.

The vast multitude of the telestial world—
As the stars of the skies, or the sands of the sea;
The voice of Jehovah echo'd far and wide,
Every tongue shall confess and they all bow the knee.

Ev'ry man shall be judg'd by the works of his life,
And receive a reward in the mansions prepar'd;
For his judgments are just, and his works never end,
As his prophets and servants have always declar'd.

But the great things of God, which he show'd unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul where they are.

I will go, I will go, while the secret of life,
Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a-budding in space:
I will go, I will go, with you, brother, farewell.

Nauvoo, February, 1843.

FORGIVENESS.

" Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."—*Paul.*

We feel the necessity of urging the above quotation upon the attention of all Saints, and especially of the priesthood at the present time, and would affectionately recommend the practice of the precept contained therein.

Offences whilst we are in the present state will necessarily come, and if we will act righteously before God, they will not come in vain, neither shall we be exercised by them without deriving some benefit from our experience. But when offences do arise, is there not a fear that some are more prone to magnify the fault than to lessen it; are not some more ready to exercise the attribute of judgment than that of mercy; we fear it is too often the case; but we would intimate that wherever such a spirit exists, *there* is not that charity which covereth a multitude of sins; and he who is so actuated, stands in a position in which God cannot forgive him, even as it is written, "If ye do not forgive neither will your Father which is in heaven forgive our trespasses." This, beloved brethren, is a most serious consideration, and has a claim upon the attention of all called to be Saints. The individual who forgives another for a real injury does a godlike act, and we pity him who has never felt the exquisite, the unspeakable sensation of delight that thrills the bosom of the man that forgives—

How noble 'tis to own a fault!
How generous and *divine* to forgive it!

While we would urge the exercise of the principle of forgiveness, we are not to be understood as exhorting the Saints to wink at iniquity; but when error is discovered, when offence is given—that they seek its removal—that they exhort in all meekness those who are in error to abandon their errors, and by no means become the reporters of those errors abroad; but rather let charity be in exercise to put away the evil, and then draw a veil over the perpetration of it.

In order for the various branches to be successful in the work of the Lord, they must be in a healthy condition; they must not be distracted by dissension, by an unforgiving spirit; for, if so, the Lord will not acknowledge them as his —he will not grant them his blessing— and they will stand in the position of salt that has lost its savour—the mock and derision of all men.

Let, then, the various branches and members individually take this great principle into consideration, and see whether they are acting in accordance with the exhortation at the head of this article, that the blessing of the Lord may be upon them; or whether they are acting contrary to it, and are in consequent confusion arising from the withdrawal of the spirit of the Lord from their midst.

And again, if there be individuals or churches in this condition, let them humble themselves before God, acknowledge their error and confess their sins, knowing that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

EDITOR.

SONS OF GOD.

Extracted from the Times and Seasons.

When the gospel of Jesus Christ was ushered forth into the world, there was something beautiful and glorious connected with it—something which, when rightly understood, had a tendency to enamour and captivate the soul of man. There was a dignity, a glory, and a freedom associated with its principles, which the generality of men, and even the teachers of Israel, knew little or nothing about. The Jews, indeed, had been taught, "that to them belonged the promises, the giving of the law, and the service of God"—that "theirs were the Fathers," and that from them (according to the flesh) Christ was to come; but of the nature and office of the Messiah, of the kind of glory that should be revealed

when he came, and of the dignity, glory, and fulness of those blessings that should accrue to the human family, when he made his appearance among the children of men, they seemed to be entirely ignorant, as well as of the union and relationship to God which would be placed within the reach of the children of men to obtain through the medium of his atonement, and the redemption wrought out by him. Long accustomed to types and shadows, to sprinklings, washings, sacrifices, and the observance of a law that could never make the comers thereunto perfect, they understood not, and could not appreciate that more "excellent sacrifice," and the "better covenant" when it was revealed. They had long been "under a schoolmaster," and he had not taught them the glories of a celestial law—the riches, glory, fulness and blessings of the gospel of peace, nor the freedom of the sons of God; consequently when the true light, that lighteth every man that cometh into the world, made his appearance, "he was in the world, and the world knew him not. He came to his own, and his own received him not; but to as many as did receive him, to them gave he *power to become the sons of God*, even to as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God."

Not only were the Jews ignorant of these things, but the Gentiles also (who profess to believe the gospel) seem to be ignorant of the great principles that regulate the kingdom of God, and of the unspeakable privileges of the sons of God. As the peculiar privileges of the gospel have long been banished from the church—as the light of revelation has long since ceased to dawn upon the professors of Christianity — and as the followers of Jesus have no other landmark but that of the written word of God, perverted by the enthusiastic zeal of uninspired partizans and religious bigots, who, however well meaning and sincere they might be, and however learned and intelligent in other respects, had no means of obtaining correct religious intelligence, nor a knowledge of the things of God. The world, therefore, must necessarily be ignorant, for "faith comes by hearing" (not by reading only), and hearing by the word of God; and how can they hear without a preacher, and how can he preach except he be *sent*.

"To as many as believed, to them gave he power to become the sons of God, even to as many as believed on his name," is the declaration of John. This declaration being made, it becomes us to enquire what peculiar blessings are connected with this sonship, and what is the nature of this heavenly boon referred to by John, "for," says he, "to as many as believed, to them gave he power," &c., evidently showing that if they did not believe, they could not become the sons of God, neither could they without the "*true light*" referred to by John. He might be in the world, and the world knew him not—he might come to his own, and his own receive him not; but nevertheless he was the true light that lighteth every man that cometh into the world, as it is written by the prophet of the Lord,—"the light of truth, which truth shineth." This is the light of Christ. As also he is the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—D. C. sec. vii. Consequently, if in the world there is any wisdom, any intelligence, any true principle, it all proceeds from the "*Father* of *Lights*, in whom there is no variableness nor shadow of turning." All virtue, goodness, purity, and righteousness that then may be in the world, emanates from him, the great fountain of blessings and the dispenser of every good: his blessings are scattered promiscuously over the universe: all the human family participate in his benevolence: he sends his rain on the evil and on the

good, and causes his sun to shine on the just and on the unjust; yet he does not bestow this sonship upon all, nor introduce the whole of the human family to the nearness of that relationship.

To be a son of God is to be born of God, not of blood nor of the will of the flesh, but of God—to be related to, and be the son of God. Paul says, in writing to the Galatians,—"Now ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. . . And if ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise." We may here pause, and ask, what we inherit? Paul says, "ye are *heirs* of God and *joint* heirs with Jesus Christ our Lord:" consequently we inherit great blessings; we are, conjointly with Christ, the sons of God, and with him inherit like blessings from the Father: he is our brother, God is our Father; and hence in Gal. iv. 4, 7, it is written—"But when the fulness of time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father. Wherefore thou art no more a *servant* but a *son;* and if a son, then an heir of God through Christ," through the atonement, and redemption wrought out by him, and obedience to the law of the gospel.

There is a depth, a dignity, and glory connected with this subject that very few have had any idea of; but when rightly understood it has a tendency to enlarge the heart, expand the capacity, to give us just and comprehensive views of the plans of Jehovah, and it justifies the ways of God to man. Narrow prejudice and bigotry flees at its approach, and haggard superstition hides its head in shame. It was a subject upon which the apostles loved to dwell, and Paul in writing to the Galatians concerning their departure from the simplicity of the gospel, portrays the dignity, the freedom, the blessings, and the glory of the sonship in striking and vivid colours; and when contrasted with the folly, the weakness and absurdity of the gentile superstitions, and the beggarly elements of the world, presents a thrilling discord.

It is an opinion that generally prevails in the religious world, that all people who have united themselves to a religious body, if it is presumed that they have "got religion," are sons of God, an opinion than which nothing could be more absurd or preposterous. That many individuals have been serving God in different parts of the earth, and among different sects of professing christians, with all sincerity, diligence, and faithfulness, we are free to admit; but to say that all those individuals, or all those churches were sons of God, would be saying that which could not be supported by the scriptures of truth. We doubt not their zeal; we do not question their diligence, nor their desire to do good; but there are certain principles which do not exist among them, which must necessarily be connected with the sons of God. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom of God, and contemplate the future designs of the great I Am, as they shall roll forth in all their dignity, and majesty, and glory, and this they do not profess to enjoy.

Did this principle universally exist, sectarianism would fall, and all the different systems of theology would crumble into ruin. Idolatry would not have an existence, and Mahommedanism would be annihilated; Catholicism would be no more; the names of Presbyterian and Methodist would be blotted out; and all the different parties, whether found among the Mahommedans, the Heathens, or Christians, all being taught of God, would possess the same principles of intelligence: and whether in Europe, Asia, Africa, or America, they would have the same system of theology—being taught by the same God, instructed by the same spirit, and led into the same truths; and there would be but the one church, which would be the universal church of the universal world: for if God teaches one man, he will teach him the truth. If two churches were to receive his tuition, they would no longer be two, but one; and if he teaches the world, the world will be one.

There is a principle of intelligence connected with it that burns like a lamp in the bosom of its possessor — chases away the "gross darkness" with which the human mind has been enveloped,

and spreads a halo of glory around. Hence, says the apostle, "because ye are sons, God hath sent forth the *spirit of his son into your hearts.*" Persons thus situated are "therefore no more strangers, but fellow-citizens with the saints, and of the household of God;" possessing a union and relationship to him which nothing but the fulness of the gospel can impart, being no longer either strangers or servants, but *sons.*

There is a very material difference between a *servant* and a *son.* The ties that bind a father and son together are much more sacred and binding than those which unite a master and servant. A father feels bound to his child by paternal ties, to his servant he does not: a father expects from his child a filial and affectionate regard; but he expects a servant merely to do his work, and pays him for his services. A father reveals unto his son his purposes and designs, he does not acquaint a servant with them: a son inherits his fathers property, a servant does not—having received his wages he has no further demand. Hence the reason of Paul's remark—"Wherefore thou art no more a *servant* but a *son,* and if a son, then an *heir of* God through Christ;" and hence, also, the reason of our Saviour's remark, John xv—"Henceforth I call you not *servants* but *friends* (they were his brethren, and God their father), for the servant *knoweth not what his Lord doeth;* but I have called you friends, *for all things that I have heard of my Father I have made known unto you.*" I have revealed it. I have obtained revelation from the Father because I am his son. I have revealed them unto you because ye are his sons also, and my brethren and friends; "no longer strangers, nor aliens, but fellow-citizens." Christ had revelation, and they had revelation also; because he revealed his Father's will unto them, and they were placed in a situation to know the mind, the will, and purposes of God through the sonship. The great distinction was, that a servant did not know what his Lord did, and a son did know; thus we see that a son of God has revelation, a servant has not, and this is the grand difference between the sectarians, and the Latter-day Saints.

Take away the principle of revelation from the gospel, and it is strip of its beauty, robbed of its glory, and like Samson when his locks were shorn, it is weak, feeble, destitute, and powerless.

Enoch understood something of the principles and nature of this sonship, for he walked with God, and was not, for God took him.

Noah, having revelations from God, understood this principle; Abraham also being a son of God, was made acquainted with the designs of his master, he had revelations from God, and knew what his master did.

Isaac, Jacob, and Moses possessed the same principle, and claimed the same relationship, there were also numbers of them in Job's day, and we read that when the sons of God presented themselves before God, satan also presented himself, and the Lord asked him, "from whence comest thou?" &c.; evidently shewing that the sons of God in those days came into the presence of God, and had communion with and revelation from him. The Lord spake also unto Job and he answered and said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee:" in fact, we read of the sons of God before the flood, and of their transgression with the daughters of men—Gen. vi. In fact, it is through the medium of this relationship, that men in different ages have had communicated unto them the will, purposes, and designs of the great Jehovah; or that they know anything of futurity, of God, heaven, or hell. It is this principle which introduces men into the presence of God, draws aside the curtain of futurity, unveils the beauties of the eternal world, and enables man to gaze on the beatific sight, to behold the dignity and glory of God, and to contemplate the future purposes of Jehovah, as they shall roll forth in all their majesty, their dignity and glory.

The Jews were, for a season, placed under a schoolmaster until Christ; but when he came he took all that would obey the gospel from under his tuition—took away the veil that had long been on their hearts, and came "to redeem those that were under the law that they might receive the adoption of *sons.*"

When the gospel was restored, and this sonship again imparted, the heavens were again opened and the visions of God unfolded; light burst forth upon the human mind, "and life and immortality were (again) brought to light

by the gospel." Peter, James, and John saw Jesus transfigured on the Mount, and Elijah and Moses talking with him; the sick were healed, the blind received their sight, the lame leaped as an hart, and the poor had the gospel preached to them; sectarianism trembled, and bigotry stood ashamed, hypocrisy was unveiled, and narrow prejudice stood forth in all its native deformity; while truth stalked triumphantly, and intelligence spread like the rays of the sun.

The spirit of God rested upon the people, on the day of Pentecost, "like cloven tongues as of fire;" men began to prophesy, to dream dreams, and to see visions. Paul was caught up unto the third heavens, and heard things that were not lawful to utter. John, on the isle of Patmos, had the heavens opened to him; while prophesies and revelations were poured forth upon the church, which led John to exclaim—"Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God:* therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but *we know* that when he shall appear we shall be like him, for we shall see him as he is." How did they get in possession of this intelligence, but through the medium of this sonship, and the revelation and intelligence communicated thereby? What have we had from that time to this, but forms and theories—the systems and dogmas of men, without certainty, prophesy, or revelation? It is true that many have sincerely desired to do the will of God; but they could only become his *servants*, because as the gospel has long since become corrupt and departed, it has not been in their power to become the "sons of God," however desirous they might be to avail themselves of that privilege. It was not until our Saviour made his appearance among men, that the Jews had "power to become the sons of God," and it was not till the Lord revealed himself from the heavens, restored the priesthood and the gospel in these last days, that men had power to become his sons; but as the kingdom of heaven is now preached all men may rush into it, and avail themselves of those glorious privileges which have long been forfeited in consequence of the transgression and apostacy of the church.

Cornelius was a servant of God; he feared God together with all his house: he fasted, and prayed, and gave alms, and his prayers and his offerings were accepted before God; and an angel was sent to him to tell him of it. He was as good, as virtuous, as moral, as sincere and devout, as any man could be at the present day; but he was not a *son* of God, he was only a servant; and it was necessary after all his piety, and virtue, and religion, that he should send for Peter to tell him "words whereby he and his house could be saved;" and so at the present day it will be found that however devout and sincere the children of men may have been, that it is necessary that they should come to the standard that God has set up for the salvation of the human family in these last days: repent and be baptized, in the name of Jesus Christ, for the remission of sins, and have hands laid on them for the gift of the Holy Ghost, by those whom God has ordained, before they can receive the adoption of sons, participate in the glories of the gospel, and receive an inheritance in the celestial kingdom of God.

THE GIFT OF THE HOLY GHOST.

In the renewal of the covenant with the children of men, there are many subjects of great interest to the Saints and of unspeakable value; but the gift of the Holy Ghost stands pre-eminently distinguished as the greatest gift that man could receive or Deity bestow.

The possession of this gift, which is the *power* of godliness, is what constitutes the special difference between the church of the living God, and the multitude of systems that have originated through the will of man.

In order that this gift might again be imparted in its fulness, the covenant has been renewed, for unless it had been sent forth as in days that are past, the Lord would not have a church prepared to meet him at his coming, for as he is unchangeably the same, and the plan of salvation which he has perfected also being unalterably the same, it was necessary that a church should be instituted on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; and as the church, which was built up by the instrumentality of the immediate followers of the Saviour, has been razed to its foundations, or, in other words, as the falling away has come, and the original authority that was in the church of Christ, being no longer on the earth, the children of men have raised up system after system according to their own imaginings, while the gifts and offices found in the primitive church have no existence amongst them. Yet we read that the Lord imparted these gifts and offices "for the perfecting of the Saints,* for the work of the ministry, and for the edifying of the body of Christ, till we *all* come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Now if we ask the question have we yet attained to this standard, surely the universal answer would be, "we have not," especially when we closely examine the nature of it. Here Christ is set forth as the pattern or model after which his people are to be fashioned. Through the operations of faith, and the consequent knowledge resulting from the exercise of it, we are to comprehend the Son of God, and know even as we are known, as it is written—"when we see him we shall be like him," and shall have attained unto the *measure of the stature of the fulness of Christ.*

Now for the attainment of this state of glory and perfection, our blessed Lord, on his ascension to his Father's right hand, imparted these gifts to his people, and appointed these various offices for the perfecting of the Saints. But, says the objector, we acknowledge these things were necessary and were given, and on the foundation of apostles and prophets the church has been built, and the superstructure has been rising from that day to the present, and by and by the top stone will be brought to crown the edifice with shoutings of "grace, grace unto it."

But in our ideas of a building, we always connect with it some order of architecture, some general keeping and character; but what is the fact of the case with regard to the component parts of modern christendom; are they as the stones of a beautiful temple, all fitly joined together and compacted by that which every joint supplieth, or rather is it not full of fissures and deformity, are not the materials discordant and unlike each other—an heterogenous mass of confusion, of wood, of hay, of stubble, owing to the successive builders rejecting the plan of the *great architect*, and substituting their miserable designs instead of it, until yet a little while, and the GRAND MASTER of the divine art shall appear, and they who are not prepared for his coming, shall be overwhelmed amid the ruin of their falling structures, when they will seek to hide themselves in vain from the fury of his wrath; while they who have listened to the voice of mercy, and have come unto Christ in his appointed way, even as unto a living stone, disallowed indeed of men, but chosen of God, and precious, will be found as lively stones, constituting a spiritual house, having a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—And let us remember, that if these gifts or the varied powers of the Holy Ghost were necessary for the perfecting of one Saint, in the age in which the apostle wrote, the same agency will be required at this day, in order that we may each individually attain to the same measure, to the same fulness.

And what is that fulness? even the fulness of Christ. What gratitude should characterize the people of God for the privileges they enjoy, to have all doubt, all uncertainty removed, while their faith has changed into a positive knowledge of the things of God, and amid the gloom and obscurity by which they are surrounded, their pathway is illuminated by a true light, which shall, if they are faithful, grow brighter and brighter unto perfect and eternal day.

Let us always bear in mind that before the reception of this glorious principle, we were as without life, dead in trespasses and in sins; but having been quickened by the spirit of God, we have become new creatures in Christ Jesus, and have

* For the gathering together of the Saints.—*Old Translation.*

commenced a career of immortality, being in possession of an agency before which every adverse power must give way or contribute to our well-being. Therefore, let the Saints remember the high position in which they stand, and call to mind what is required of them; for they are in the light while the world lieth in darkness, and when the people thereof shall cry "peace and safety, sudden destruction shall come upon them." But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of the light, and the children of the day. We are not of the night nor of darkness; therefore, let us not sleep as do others; but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we *wake or sleep*, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, *and be at peace among yourselves.*

EDITOR.

Editorial.

WE have thought fit to publish the piece entitled Ancient Poetry, from the pen of our beloved president Joseph Smith, because of the intrinsic merit of the subject matter, the glorious doctrines and sublime truths which it comprises. We are well aware that the construction of the verse may be subject to criticism, but we should certainly pity the individual who would make the inequalities of measure, or whatever else he may deem faults, an extinguisher of the rare and sublime doctrines it contains. But while making these remarks we are aware of the false standard by which the servants of the Lord are judged in the present day. So far removed are modern christians from the inspirations of heaven, or from men delegated of God as his servants, and sent forth to bear testimony of the same, that their conceptions of what a prophet of the Lord would be are most erroneous; they seem totally forgetful that the greatest of prophets have been men of like passions with ourselves, subject to the frailties and infirmities of our common nature. And history, also, sufficiently proves that these false views of the servants of the Lord have obtained at all times when they have been sent to the people; men have formed false views of what a prophet or man of God should be, and guided by these erroneous principles, have lain in watch for iniquity, or anything they could possibly construe into crime, and then prompted by their prejudices, have generally succeded either in banishing them away from their coasts, or in exterminating them from the face of the earth.

And we regret to say that many in the present day, conceiving that our beloved president does not come up to the standard they have formed of a prophet, are lingering in disobedience of what they know to be truth, while Satan seems to be quickening their sensibilities in the detection of error, and we fear it may be possible for some to stumble over the errors of others, either real or imaginary, until their own destruction becomes inevitable. No situation is more to be pitied. Satan flatters them that it is their love of holiness and purity that thus prompts them to watch so narrowly the conduct of others; while he is blindly leading them on in the rejection of the plain commandments of God, without obedience to which they can never enter into his presence. And in this condition how shall they judge?

Know they not that obedience is required before the gift of the Holy Ghost is promised, which alone can enable them justly to discern character, and to estimate aright the actions of others.

We are aware that the opinions held by many respecting the character of a prophet, would sweep away alike every man of God of whom we have a record, and consign them to the society of the unrighteous and defiled.—We would recommend such, in order to prove our assertion, to insert the name of Joseph Smith in the place of that of many of the prophets of the Old Testament, so as to break through the veil of our blindness, and modernize the narrative, and we think they will have no hesitancy in acknowledging the truth of our assertion. We quote the following as an instance of what we mean:—And in those days, when Joseph Smith (*Moses*) was grown, he went forth unto his brethren, and looked on their burdens; also, he saw a Missourian (*Egyptian*) smiting a brother (*an Hebrew*); and he looked round about, and when he saw no man, he slew the Missourian (*Egyptian*), and hid him in the sand—Exodus 2, xi.

EMIGRATION.—We have received, much to our surprise, two copies of the following announcement, which have been sent, one to the branch at Johnston, and the other to the Bridge of Weir.

Liverpool, 20th July, 1843.

DEAR BRETHREN,—I wish to inform you that I have determined on going out to Navo on the 1st September, with my Family, Brother James Thomson, Elder, Glasgow, and a few others of the Brethren, & would be happy how many of our Brethren would accompany us.

I have arranged with Messrs. John William Shaw & Co. of Liverpool, for a First-Class American Packet Ship to sail from that on the 1st September to New Orleans, to be taken for £3 10s each, and half-price for Children under fourteen years of age, to be found in Provisions according to the undermentioned scale during the voyage, and to include any charge for pass-up, Head Money and Provisions; and also to be taken free from the Broomielaw to Liverpool, and luggage to be put on board the Vessel free of every expense, only the passengers to find themselves from their arrival in Liverpool until the ship goes into the river—the time not to exceed forty-eight hours, and to be allowed to sleep on board. As I went out with Brother Pratt, in the ship *Emerald*, and was appointed by him to serve out the Provisions and Water to all the passengers, I flatter myself that I can still do justice to the Brethren in that particular.

It is arranged with Messrs. Shaw, and Co., that by paying £1 each of a deposit to Messrs. Hamilton Brothers, and Co., Broomielaw, Glasgow, they will grant a ticket securing a berth and the remaining £2 10s. to be paid to J. W. Shaw and Co. on arrival at Liverpool, and as a great many have already paid their deposit. Early application is recommended as above.

I am, dear brethren, yours truly,

JOSEPH QUAIL.*

SCALE OF PROVISIONS:

35 lb of Biscuit, 21 lb of Oat Meal, 10 lb of Flour, 3 lb of Rice, 3 lb of Barley, 21 lb of Potatoes, 16 lb of Beef and Pork, 12 lb of Dried Fish, 4 lb of Butter, 4 lb of Sugar, 3 lb Treacle, 3 quarts of pure Water per day.

We at once denounce the projected scheme as utterly without authority from the Church, and shall consider the projectors, and all that may encourage them, as traitors to the order of the Church, and as rebelling against the authority of the priesthood acknowledged by all that enter into covenant with God. We are much pleased with the manner in which our brethren have received it, and rejoice in the faithfulness manifested in the extract from the letter of elder Gibson Ellwood, of Johnston, which follows the announcement:—

* We have taken the liberty of inserting Mr. Quail's prospectus *verbatim et literatim*, a perusal of which will be amply sufficient to convey to the reader's mind the impression that it carries its own condemnation.

"We have this day received some bills of fare to New Orleans (one of which we enclose), from some person or persons whom we know not, nevertheless they call themselves brethren, apparently looking over what was written by you in the first number of the present volume of the STAR, concerning emigration; but we wish to state that we detest and abhor such proceedings, and likewise, we are not willing to put ourselves under the charge of them whom the Lord has not appointed, nor will he bless, because they have not been *called* to such a charge; neither are we willing to be gulled by the word *elder*, which is by them placed in a conspicious position in the said bill of fare. The individual says, "he went out with, and was appointed by elder Pratt to serve out the provisions and water to all the passengers, and flatters himself that he can still do justice to the brethren in that particular;" but we wish to inform him that we can get justice without him, and that we look not only at what men have done, but also at what they *are doing now!* and although their fare may be five shillings cheaper, we are not willing to leave the order of God's house for that, nor for their twelve pounds of dried fish, as we are not desirous of living by bread alone, but by every word that proceedeth from the mouth of God. This is the answer we give to them who think we would leave the order of God's house, for an additional supply of beef and pork, or any other trifle of the kind.

Yours, truly, &c.,

GIBSON ELLWOOD, P. Elder.
To Thomas Ward, 36, Chapel Street, Liverpool. ROBERT MARTIN, Clerk.

We would sincerely urge upon the attention of the Saints the counsel we gave in our first number of the present volume, that they recognise those of the priesthood who are appointed to superintend the emigration department, and by no means (if they seek the blessing of the Lord), to trust themselves in the hands of any person usurping an authority which has never been delegated unto him.

We have to announce that we expect our first ship to sail between the 25th of August and the 1st of September, and we would desire all who intend to avail themselves of the first opportunity, to secure their passages without delay; also sending at the same time all the names, ages, and occupations of the families. We shall also feel obliged by the brethren in the different branches making a public announcement of the same. The fare will be as reasonable as possible, and every comfort will be afforded the Saints that can be secured.

We are aware that the individuals engaged in this scheme may plead with the Saints that their motive is good, and that they are actuated by a pure desire to serve the people of God, and therefore they have a right to look for his blessing; but this is mere sophistry, and opposed to every principle of order in the kingdom of God, inasmuch as they are assuming a power which has not been assigned to them, are running before they are sent; and we are compelled, by every principle of righteousness, to consider the projectors and abettors of the plan as worthy (without a sincere repentance, ample restitution, and abandonment of the whole plot) of immediate excommunication from the Church of Jesus Christ.

NOTICES.

We have on hand about thirty copies of the Third Volume of the STAR, bound, which are all that are left of the edition. Also a large quantity of the WORLD TURNED UPSIDE DOWN. 1s. 6d. per dozen.

Errata in our last.—Page 35. In the appointment of elder Barradale of Cheltenham, for "branch," read "conference."

CONTENTS.

Ancient Poetry	49	The Gift of the Holy Ghost	60
Forgiveness	56	Editorial	62
Sons of God	57	Notices	64

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 5. SEPTEMBER, 1843. VOL. IV.

THE GIFT OF THE HOLY GHOST.

From the Times and Seasons.

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation the effects of the spirit of God; whilst there are others that think their is no manifestation connected with it at all, and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy Ghost, when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation or any just criterion to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence, it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed. And it is often the case, that young members in this church, for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now as much as it was in the apostles' days. We believe that it is necessary to make and to organize the priesthood—that no man can be called to fill any office in the ministry without it. We also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. We believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle. We believe in its being a comforter and a witness-bearer—"that it brings things past to our remembrance, leads us into all truth, and shews us of things to come." We believe that "no man can know that Jesus is the Christ but by the Holy Ghost." We believe in it in all its fulness and power, and greatness and glory; but whilst we do this, we believe in it rationally, reasonably, consistently, and scripturally; and not according to the wild vagaries, foolish notions, and traditions of men. The human family are very apt to run to extremes, especially in religious matters; and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophesy;

this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which, when he had done, they "spake with tongues and prophesied." Philip, also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came, laid their hands upon them for the gift of the Holy Ghost, for as yet he was fallen upon none of them; and when Simon Magus saw, that *through the laying on of the apostles' hands*, the Holy Ghost was given, he offered them money that he might possess the same power—Acts, viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority; and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ; for Paul says, "to one is given the gift of tongues; to another the gift of prophecy; and to another the gift of healing." And again, "do all prophesy? do all speak with tongues? do all interpret?" evidently shewing that all did not possess the several gifts; but that one received one gift, and another received another gift; all did not prophecy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1st Cor. xii., says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." It is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the xiv, c., he says, "Follow after charity, and *desire spiritual gifts*, but rather that ye may prophesy." It is very evident from these scriptures that many of them had not spiritual gifts; for if they had spiritual gifts, where was the necessity of Paul telling them to follow after them? and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands; and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say "*follow after charity and desire spiritual gifts*, but rather that ye may prophesy;" evidently showing that those gifts were in the church, but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were, immediately upon the imposition of hands, enjoyed by all in all their fulness and power, the skeptic would still be as far from receiving any testimony, except upon a mere casualty, as before; for all the gifts of the spirit are not visible to the natural vision or understanding of man, indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers"—Eph. iv. The church is a compact body, composed of different members, and is strictly analagous to the human system; and Paul, after speaking of the different gifts, says, "Now ye are the *body* of Christ, and *each one* members in particular; and God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues; do all interpret?" —It is evident that they do not, yet are they all members of the one body; all members of the natural body: are not the eye, the ear, the head, or the hand? yet the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee; they are all so many component parts in the perfect machine—the one body—and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honoured with it.

These, then, are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart, and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher, or an evangelist by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii., Paul says, "There are diversities of gifts, yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto *every man* to profit withall. For to one is given, by the spirit, the *word of wisdom;* to another the *word of knowledge*, by the same spirit; to another *faith*, by the same spirit; to another the *gifts of healing*, by the same spirit; to another the *working of miracles;* to another *prophecy;* to another *discerning of spirits;* to another *divers kinds of tongues;* to another the *interpretation of tongues*. But all these worketh that one and the self-same spirit, dividing to each man severally as he will." There are several gifts mentioned here, yet which of them all could be known by an observer at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other, yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or, suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible, the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was gibberish; and if he prophesied they would call it nonsense. The gift of tongues is the smallest gift, perhaps, of the whole, and yet it is one that is the most sought after; so that according to the testimony of scripture, and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude, except on some extraordinary occasion as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that man might prophesy, which is a great gift, and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues: but what does the world know about prophesying? Paul says, that it "serveth only to those that believe." But does not the scripture say that they spake in tongues and prophesied? Yes, but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and pharisees concerning the out-pouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people "were drunken with new wine;" and we shall finally have to come to the same conclusion that Paul did, that "no man knows the things of God but by the spirit of God;" for with the great reve-

lations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was, in the spirit on the Lord's day, unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost, the ministering of angels, or the developement of the power, majesty, or glory of God, were very seldom manifested publicly, and that generally to the people of God, as to the Israelites; but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist whilst the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham, it was at his tent door. When the angels went to Lot, no person knew them but himself, which was the case probably with Abraham and his wife. When the Lord appeared to Moses, it was in the burning bush, in the tabernacle, or on the mountain top. When Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock, there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, "what dost thou here Elijah?"

The Lord cannot always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say "let not the Lord speak any more, lest we his people die."

We would say to the brethren, seek to know God in your closets, call upon him in the fields, follow the directions of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess. Ask the blessing of God upon all your labours, and every thing that you engage in; be virtuous and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God, and the things of men; and your path will be like that of the just, "which shineth brighter and brighter unto the perfect day." Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing. We may at some future time enter more fully into this subject, but shall let this suffice for the present.

SIGN SEEKING.

Many individuals, at different times and in various places, have become much interested in the doctrines of salvation, which the servants of the Lord have been commissioned to proclaim in these last days. The declaration which they have made of Jesus Christ, the Messiah, has been received and admitted as orthodox; the call made by them upon believers to repent and be baptized in the name of Jesus for remission of sins, has been acknowledged to be according to the word of divine truth, while the promise they have made of the reception of the gift of the Holy Ghost, together with the testimony they have borne of being in possession of it, have not been denied; yet still the cry is, we want more evidence, we want something irresistibly to convince us that it is indeed the work of the Lord. But we would solemnly ask, what would satisfy them, what would be deemed a sufficient evidence, when the word of the living God is not enough, when the promises of the Son are not sufficient, and when the Holy Ghost witnesseth by the mouth of the servants of the Lord to the reality of the blessings they enjoy?

Let us further examine this subject in order that we may lead individuals thus influenced to a consideration of their true position, that, ere it be too late, they may render the obedience of faith, in order to find acceptance with God.

In all ages of the world men have been prone to reject the ways of the Lord and the teachings of his servants, and to establish systems of their own; or, in other words, to leave the fountain of living waters, and to hew out to themselves cisterns, broken cisterns that could hold no water. But at all times, in every age, the grand distinction between the systems of men and the kingdom of God has been, that the votaries of the former have been in darkness and involved in conjecture, supposition, and obscurity, while the servants of the latter have enjoyed the privilege of knowing the truth, whereby all doubt, all conjecture has passed away, and a positive certainty with regard to their position before God, and the reality of their glorious privileges has been enjoyed by them. So it was in the days of Adam, and of Enoch, and of Noah, and of Abraham the friend of God, and of Moses; and, indeed, at all times, and by all who have given God credence for integrity, and have rendered from the heart the obedience which he has demanded. So it is at this day. Ages have passed away, darkness has covered the nations and gross darkness the people; religious systems have arisen in almost countless numbers and variety; many gospels have been preached, save the gospel of the kingdom; but now, in the Lord's own time, hath he again sent forth the light of truth—inspiring his servants to go and make proclamation of the gospel of the kingdom—to lay before the nations the plan of salvation in its original simplicity—and to bear testimony that God is true; and that he that believeth and is baptized shall be saved, and that he that will not believe shall be damned: and these signs shall follow them that believe—in my name shall they cast out devils—they shall speak with new tongues—they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. And yet, with these glorious promises appended to the gospel and uttered by the lips of the Redeemer, impious man requires something more! Yes, the creatures to whom God has given a capability to comprehend the plan of acceptance with himself, and ability to render the obedience demanded, and for whose encouragement the Saviour hath made the foregoing glorious promises, dare to hesitate, to call in question the veracity of God and reject his counsel against themselves, by not rendering that obedience to which is appended the promise of the Holy Ghost. Oh! the blindness of fallen man, and the deceitfulness of the human heart, who shall not lament its gross iniquity, who shall not fear the consequences pending over the disobedient? While on the other hand who shall not admire the long-sufferance and forbearance of God, in sparing those that thus insult his majesty and refuse to be satisfied with the promises of heaven. Oh, how many, we have much reason to fear, will be found thus to have been the dupes of Satan in the day of the coming of the Son of Man, when he shall come to take vengeance on them that know not God and *obey* not his gospel. Yes, on them that know not God. And how should they know God? He had put that unspeakable privilege within their reach; for if they would have believed his word, he would have given them power to become the sons of God, and the spirit of his Son, the gift of the Holy Ghost would have been imparted unto them, whereby they would have been enabled to have cried, Abba, Father; and the coming of his Son to take vengeance on the wicked and disobedient, would not have overtaken them unawares, inasmuch as they were no longer servants ignorant of

their master's will, but fellow-heirs with Christ, to know and inherit all things.

Truly, then, do we lament for those that remain in disobedience, yet recognizing the principles of truth; riches may be theirs, the respect of men may be theirs, the comforts and the luxuries of life, with all the amiable endearments of education and refinement may be theirs; a power to comprehend the plan of salvation is theirs, ability to render obedience *is* theirs, and the judgments to be inflicted upon the disobedient *will be* theirs, unless they speedily repent and give the God of heaven credit for integrity, by giving heed to his word and obeying the truth.

We feel that the servants of the Lord have done their duty towards many whose character and position we have been contemplating, and in all patience have endeavoured to lead them to the obedience of faith; and we feel as though the spirit within us would no longer plead with them, but rather prompt us to shake our garments and cleanse our feet against them.

But we have placed as the title of these remarks, the phrase "sign seeking," and we feel desirous of examining the subject a little further, in order to shew the unsatisfactory nature of the evidence of signs. Let something of a supernatural character be wrought before such, and what would be the result? Where is their ability to distinguish between that which is wrought by the power of God, or that which is effected by the power of Satan. Know they not, that in the last days many signs and wonders shall be wrought by the powers of darkness, and of so marvellous a character as to deceive, if it were possible, the very elect? Should an individual, with the power of the Egyptian Magi, transform his rod into a serpent, would it prove him to be a man of God? Most assuredly not; therefore, how should they know still, whether the work were of God or not, so long as they refuse obedience to that gospel, by which alone they can obtain a capability to judge all things?

But we are aware that the remark may be made that we have been urging the promise of the signs following those that believe as an inducement to obedience, and as an irresistable evidence to the believer of the truth, and are now pleading for the unsatisfactory nature of supernatural signs to establish truth; true, and we trust we are consistent in both, for it is "the Spirit itself that beareth witness with our spirit that we are the children of God." And let us remember that the spirit that we receive, is a spirit that judgeth *all* things; while they who refuse obedience to the commandments of God, refuse to enter into covenant with him by the great law of adoption, are destitute of this spirit and of the power consequent upon it, to enable them to truly estimate the nature of any sign that may be given. Here is the peculiar privilege of the Saint; he having obeyed the commandments of the Lord, can know of the doctrine whether it be of man or of God; while he that refuses obedience may witness signs, wrought by different agencies to the day of his death, yet shall he not be able to distinguish the evil from the good, and will most assuredly perish in his wilful disobedience and rejection of the counsel of God.

EDITOR.

QUESTIONS ANSWERED.

Question.—Suppose a conference consist of several branches, having no high priest over them, and any difference or difficulty occurs, to whom ought they first to apply for the purpose of getting matters settled; that is, should they appeal to the presiding elder of the conference, or to the presidency at Liverpool?

Answer.—It is always best to circulate evil as little as possible. They ought by all means to apply to the presiding elder of the conference. If the affair cannot be settled by the authorities of the conference, then is the time to refer to the presidency.

Question.—How far does the authority of teachers and deacons extend with regard to preaching before the world? That is, have they a right to go out to new places and labour for themselves, or can they preach after a meeting has been opened by an elder or priest?

Answer.—The official duties of teachers and deacons are exercised in connexion with the church only, for they are standing officers to the church to be always with it, and to watch over it, according to the revelations given. They have no right to go forth to open fresh places, and in so doing are out of order, and running when they are not sent.

They are not called to preach at all; but in their situation in the church, in the absence of an elder or priest, or by their permission when present, are to warn, expound, exhort, and teach, and invite all to come to Christ.

But there is still one great principle which must not be overlooked or forgotten by any Saint, male or female, which is, that every one warn their neighbour, and bear a faithful testimony to the work of God; by this means many have been led to hear the servants of the Lord, and to render the obedience of faith. THOMAS WARD.

THE MORMONS OR LATTER-DAY SAINTS, WITH THEIR PERSECUTIONS.

Extracted from the Times and Seasons.

Mr. Taylor, Sir,—Since Mr. Smith has retired from the editorial department, and the responsibilities are now placed upon you; I feel disposed to write the following communication for insertion in your valuable paper, upon the subject of your persecutions. As I have been an eye witness to many of them, since the organization of your church, I cannot longer remain in silence and do justice to my own feelings. Notwithstanding I am not particularly partial or prejudiced, either for or against any sect, still I am in favour of all parties enjoying equal rights under a free and independent government. This right seems to be torn from you as a people, and for what? the only answer that is or can be given is, because of your religion, and nothing else. This nation has long boasted of her free, independent, and religious institutions; but she can no longer boast of her glory and true republicanism, for those laws, and those constitutions made by her ancestors, are now trampled upon and trodden by their children; and in place of peace, tranquillity, and repose, tyranny and oppression reigns. This republic has justly been termed the mart of nations, attended with peace, equity, justice, and every blessing and fortune of life; but when the wicked rule, the honest and virtuous mourn, and I am fully persuaded that could the fathers of this nation rule, as they once ruled, the scene would be changed—your rights and liberties would be restored—and persecution cease; but, as it is, persecution has followed your church from the beginning; particularly Mr. Smith, your presiding officer: he has borne more and greater contradictions than any man since the dispensation of the Saviour. Notwithstanding his life has been sought, and his enemies have gathered around him like thick clouds of darkness, ready to cut him off at one single blow; yet he has always had some warm-hearted friends, who have pleaded his cause under the broad folds of the constitution; and, I conclude, will so long as they have influence and power to act. The course that was pursued against him and your church, by the executive and people of the State of Missouri, recently renewed by Gov. Reynolds and ex-Governor Carlin, is an open violation to their own oaths; not only so, but is in direct opposition to the constitution of either of the States, as well as of the United States, and is derogatory to the character, genius, or policy of any people, nation, or government. This same course which has been pursued against you, as free born citizens of those United States, is the same which has, in many respects, proven the downfall of other nations which were once great and mighty, but have dwindled away, and their original character can only be traced by searching the pages of ancient history. The Jews crucified the Saviour—killed the apostles and prophets because of their religion; but the result which immediately followed was severely felt, and is to this day.—Now if the Jews were scourged for their iniquities, we may expect this nation to be scourged also. Although neither they nor their rulers have personally crucified the Saviour, yet they have suffered the same acts of violence; and, regardless of all consequences, and without the least particle of law, have injudicially, and contrary to all laws, forced your church by the edge of the sword, point of the bayonet, and mouth of the cannon, to flee from one state to another to seek safety among strangers, without a place to lay their heads; while others were slain, and their bones left to bleach upon the plains, a scene which is almost without parallel in the history of nations. Never have I seen or read of such tyranny and oppression, in modern times, as I witnessed during a short stay of a few weeks while in Far West, where your troubles arose like mountains, and descended upon you like torrents. Surrounded with the most wicked and savage, whose very looks and unconstitutional acts surpassed in malignity and cruelty the acts of the demons of darkness! his darkest deeds would sink into insignificance before them and his satanic majesty

would blush by reason of being out-generalled by his liege subjects the inhabitants of Missouri. One of your last public persecutors of any note, seems to be that great (little) man General Bennet, of whom Lucifer can boast, because he executeth his will far beyond his expectation, while the balance of his servants fear and tremble as they see the day approaching.

Bennet will be called home to receive his reward; then the last struggle will be made, and "gathering hosts will be seen around Nauvoo," or some other place (this is the same time I suppose Bennet refers to in the N. Y. Herald, when Mr. Smith, together with his associates, will tremble at the sight of such an innumerable company all arrayed in martial order); then Bennet will no doubt expect to gain the victory, and exalt his kingdom above the stars and bear universal sway; but alas, his imaginary happiness is already blasted! his influence gone! his heart is sick! his soul is faint! and he is nigh unto cursing and burning; when he, like Jonah's gourd will wither away, his name be forgotten and blotted out from the generations to come, together with his associates who have been accessory to the shedding of blood.

In conclusion, I can safely say I never have seen anything derogatory to the character of Mr. Smith as a christian or prophet; but he has every where proclaimed against wickedness and abominations, for which his life has been sought; but I think he will at last come off victorious, together with his afflicted people (if you are what you profess to be), and your enemies will call for the rocks and mountains to fall on them to hide them from the presence of the Lord and the glory of his power.

I am your friend, sir, in your rights and liberties, in honesty and virtue.

J. C. S.

EXTRACT OF A LETTER FROM ELDER LEVI RICHARDS.

Nauvoo, June 2, 1843.

Elder Thomas Ward, Dear Sir,—Brother Robert Horn, who came from England with me last September, is about returning by way of Liverpool for his family, by whose favour I have the opportunity of reminding you that I have not altogether forsaken England or the inhabitants thereof.

Eight months from Liverpool, yet only some six weeks since I found the "beautiful city," in which landed four or five hundred the day I arrived, and more or less almost every day since. The day before yesterday a large company came in—I believe mostly English emigrants—I was informed about one hundred and eighty; another company is expected every day from Kirtland. The rivers run into the sea, yet it is not full; so with this place, the more that come, the more room there seems to be for them. There are many engaged in building, and houses seem to spring up almost like mushrooms in a night; every week makes a manifest change in the appearance of the city.

The reported improvement of this place, the three years I have been absent, is fully realized by the actual observation. It is generally healthy, peaceful, and quiet. The new-comers generally appear to be well satisfied with the place and the prophet. Elegant steamers are passing on the river daily, from one to half-a-dozen; the walls of the temple are going up steadily, and the Nauvoo house is receiving particular attention.

Truth is making its onward way, and prejudice is cracking beneath its ponderous weight; reports from abroad are mostly favourable, messengers are going to and fro in this land, and some to other nations and people, and I believe a few to the British Isles, among whom I have heard elder Hadlock's name mentioned.

President Joseph Smith has preached twice since I have been here; the first time on the resurrection, when he made every thing appear so simple and natural that it seemed as though I had always been familiar with it. When the trump shall sound, kindred who are sleeping together in the same tomb will rise up, strike hands, and salute each other as familiarly as travellers who had lodged in the same room would do, when awaking in the morning from the sweet sleep of the night, who had not seen each other for a long time. The father would say "My son! my son!" and the son, "My father! my father!" and inquire after their kindred who are not with them, for some time must intervene before those who are resurrected in England and America, or different parts of the world can come together. Jacob and Joseph's bones must be carried up from Egypt, and be buried in the tomb of their fathers (an honourable burial) that they may be together in the resurrection; how desirable that the Saints should gather, that they may learn how to *live* together, *die* together, and *rise* together. These are only a few hints, I cannot tell it and make it live as he did.

I have no new testimony to bear concerning the prophet and the people in this place; the testimony we gave in England cannot be impeached.

Affectionately yours,
LEVI RICHARDS.

TO THE SAINTS.

We feel to address a few words to the Saints generally, and to the priesthood in particular, on the importance of the position they occupy amongst mankind. We are anxious that correct views of this subject should be entertained by all. The great drama of time has been passing as it were before us; labourers have gone into the vineyard in the morning, at the third, sixth, ninth, and now at the eleventh hour. The work of all the former ones has been overcome and trodden down, but the work of the eleventh hour shall be effectual; it shall not be overcome by the powers of darkness, it shall triumph, it shall stand for ever; all powers shall fall before it, for as it is written "the God of Heaven shall set up a kingdom that shall *never* come to an end." Such, then, is the important nature of the work with which we stand connected; let, then, our thoughts, words, and actions be agreeable to the position we occupy. Let us seek continually to be under the influence and guidance of the Spirit of God, to be awake to everything that will tend to the advancement of the cause of truth.

Often do we hear the cry, "your people are not a righteous people, and there is nothing like sanctity about them." But who, we would ask, made such a one a judge of righteousness; It is true we are not aiming to look dejected, and affecting a something which we do not feel; we are not seeking to extend our countenance to some orthodox length, or to aim at some imaginary standard we may have pictured before us; but while we would indignantly spurn the many specious and hypocritical appearances that surround us, we would earnestly exhort all to the cultivation of holiness, without which no man shall see the Lord. Let us flee the appearance of evil, as those that have been separated from it and have been born of God; and let our righteousness be to stand ready and to do the will of God, of whatsoever nature it may be. We are aware of the false notions that obtain amongst the religionists of the day with regard to this subject. With many it is almost a sin to smile; to indulge in the harmless gambols of the children of your household is sinful levity; while some almost fear to pitch their voice in the tone that nature gave them, and think that righteousness consists in groaning and in prayer, and in being of a sad countenance; but, brethren, ye have not so learned Christ; let your righteousness be manifested in doing the will of God, in holding yourselves ready to fulfil his high behests, and to do whatsoever he has commanded you—reflecting that the work you are connected with is the great consummating work in which the powers of darkness shall be overcome, and righteousness and truth shall be triumphant.

Seek to be under the constant influence of charity—of that love which the spirit of the Lord can alone impart; learn to bear with each others infirmities and to bear one another's burdens, and so fulfil the law of Christ. See that ye put away from amongst you all offences; learn to pardon and forgive; suffer much rather than obstruct the progress of the kingdom of God; never occupy the position of one whose conduct becomes a barrier to the progress of the work of the Lord.

Let the Saints remember that the great work with which they are connected will eventually eradicate all the evils of the curse of sin; that the selfishness of human nature will be effectually destroyed, and inasmuch as they are under the influence of the Spirit of God, they will learn to love not in word only, but in deed and of a truth; they will manifest that the love of God dwelleth in them, by the exercise of that benevolence to which the spirit of the Lord will ever prompt them, and they will prove to all around them that their happiness in a great measure is formed and increased by making others happy.

Let, then, the greatness of the work in which we are engaged have its due influence upon all connected with it; let every man warn his neighbour, and bear a faithful testimony to the work of the Lord, knowing that the time is at hand, and each reflect who has entered into covenant with God, that they have enlisted into the army of the Most High, to be arrayed against principalities and powers, both of earth and hell, for all

will be combined in the struggle; wherefore, it behoveth us to be clothed with the whole armour of God, remembering that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier"—2 Tim. ii c. 4 v.

EDITOR.

EXTRACT FROM A LETTER BY P. P. PRATT.

Lawrence Hill, Bristol, August 24th, 1843.

Dear Brother Ward,—According to promise, I take the first opportunity of sending you a copy of elder P. P. Pratt's letter, extracted from the *Times and Seasons* of April 1st, 1843, which I should wish to see published in the STAR if you think proper.

I remain your brother in the gospel,

THOMAS SMITH.

EXTRACT.

Alton, April 1st, 1843.

Dear Brother—I take this opportunity to communicate a few items of important news to you and the church in general. Brother Lorenzo Snow arrived in St. Louis last Wednesday from England, with about 250 emigrants for Nauvoo. They are now lying on a boat bound for Nauvoo as soon as the river opens. They sailed from England some time in January, and bring a copy of the MILLENIAL STAR and some private letters, under date of January the 1st. From these we learn the painful fact, that our dear brother and fellow-labourer, Elder Lorenzo Barnes, is gone to be with Christ; he lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Idle, near Bradford, the first messenger of this last dispensation who, for Christ's sake and the gospel's, has laid down his life in a foreign land.

In this dispensation of Providence an entire people are called to mourn. Brother Barnes was everywhere known, and universally beloved as a meek, humble, and zealous minister of the gospel, who has laboured extensively for many years with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship, not only of the Saints, but of thousands of various sects and of those who made no profession. In short, his was the favoured portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by many, and hated by few in all the wide circle of his acquaintance. But in the midst of a useful career on earth, he is suddenly, and to us, unexpectedly called away to a higher and more glorious field of action with the spirits of the Just, in the high council of the King of kings. His spirit now jusly claims an honoured seat; his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times; whilst his body lies sleeping far away from his native shore on a distant island of the sea.

No father, or mother, or kindred was near
To receive his last blessing or drop a kind tear;
With heart-broken anguish to weep o'er his tomb,
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,
By hearts full of sorrow, by souls as sincere,
Who in solemn procession repaired to the grave,
To mourn for the stranger no kindness could save.

'Twas a tribute from souls he had won for his Lord,
Yea, brothers and sisters made nigh by his word;
Whose love was as strong, and whose friendship as pure,
Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and has laid down his life for Christ's sake and the gospel's, to find it again even in life eternal.

I am, in haste, yours in the new covenant,

P. P. PRATT.

Editorial.

AGENCIES of power are in operation around us, derived from different sources and employed for the accomplishment of very different ends; but that power which shall eventually be triumphant, before which all other agencies shall yield and acknowledge its superiority, is the power of truth. God is truth—his word is truth, and they that receive that word in the love of it, are influenced by a principle of truth, at the effects of which the world is amazed already, and we venture to say will be much more so, as the purposes of the Almighty roll onward, and his grand designs towards the human family are more fully developed.

THE MORMONS.—This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those, who, in one way or other, have stamped their impress strongly on society.

Nothing can be more plebian, in seeming, than this Joe Smith. Little of dignity is there in his cognomen; but few in this age have done such deeds, and performed such *apparent* miracles. It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation; found a new religion, establish new forms of worship; build a city, with new laws, institutions, and orders of architecture; to establish ecclesiastical civil, and military jurisdiction; found colleges; send out missionaries, and make proselytes in two hemispheres; yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution. This sect has its martyrs also, and the spirit in which they were imprisoned and murdered, in Missouri, does not appear to have differed much from that which has attended religious persecutions in all ages of the world.

That Joe Smith, the founder of the Mormons, is a man of great talent—a deep thinker, and eloquent speaker, an able writer, and a man of great mental power, no one can doubt who has watched his career. That his followers are deceived, we all believe; but, should the inherent corruptions of Mormonism fail to develope themselves sufficiently to convince its followers of their error, where will the thing end? A great military despotism is growing up in the fertile West, increasing faster, in proportion, than the surrounding population, spreading its influence around, and marshalling multitudes under its banners, causing serious alarm to every patriot.—*The Sun, New York paper.*

We have made the foregoing extract in order to show the light in which the progress of the Lord is viewed by men of the present day. The writer, like many others, appears to be struck with the magnitude and importance of the things that have been effected, which he characterises as *apparent* miracles; and he is just in his remarks on the subject; yet how is it that individuals like him do not come fairly and honestly to the examination of the principles by which these apparent wonders have been brought about? Surely the doctrines that are so seriously affecting multitudes in both hemispheres, must in themselves contain some unusual incentives to action; and if the writer be a sort of state physician, as many editors assume to be, he ought surely to probe the disease to the seat of its origin, that the evils he anticipates might be averted.

Now we are a people that seriously invite all parties to the strictest scrutiny of our principles, and will ourselves afford every facility in our power to enable individuals to understand them. But to this the people are not much given, but like the writer of the foregoing article, take it for granted that the system is full of "inherent corruptions;" and while they cannot but wonder at what has been accomplished by means apparently so inadequate, yet are ready to join in the general cry of the bigot and oppressor.

Exactly so was it with the Former-day Saints and their principles, they were said to be seditious and to turn the world upside down, and were persecuted as evil characters, either for something with which they were falsely charged, or for something which their enemies anticipated they were likely to effect.

So is the progress of the gathering together of the people of God looked upon at

the present day; and as the writer concludes his remarks by saying, that it is "causing serious alarm to every patriot." But such a conclusion arises from false notions with regard to the principles of the Saints, as well as the object in view. We have ever been the friends of humanity, and the lovers of good order and freedom, and are ready to maintain and fulfil the laws of the land in which our lot may be cast, but at the same time we wish to receive justice at the hands of others, and to enjoy, unmolested, the comforts which the blessing of heaven upon our industry can procure.

We must still let the world wonder at the progress and growing power of the Mormons (so termed), and can assure them that the work will still roll onward, and no power shall be able to say unto it, "thus far shalt thou go, but no farther," for the hand of the Lord is set to accomplish his own purpose, and who shall stay him.

Our latest intelligence from Nauvoo, by letter, and the arrival of several individuals either for their families, or for other purposes, affords us much joy, all things are prospering well, while the enemies who are seeking the overthrow of the prophet and his people, are utterly confounded, or caught in the snare they have laid for others.

The late rumour of our beloved President having been arrested by some agents of Missouri, and of his subsequent deliverance was not without foundation; his escape was effected by the authority of the law, and a procession of more than a mile in length accompanied his return to Nauvoo, headed by the men as prisoners, who had been attempting with false writs to arrest him, and who will have to take their trial before the authorities of the Supreme Court of the United States at Springfield.

The signal manner in which the God of heaven has manifested himself on behalf of his people, and of his servant the Prophet, calls for the gratitude of all the Saints; and we rejoice to know that our beloved President is not forgotten in the prayers of the faithful in this country; and we sincerely ask our Heavenly Father still to protect him in all righteousness and integrity, and enable him honourably to finish the work he has given him to do. Amen.

We shall feel grateful to receive, from time to time, reports of well-attested cases of healing, for as it is the privilege of those who have become obedient to receive the signs promised, it may not be unprofitable to publish occasionally, for the benefit and encouragement of the Saints, cases in which the power of the Lord has been signally manifested, although we are aware that the Saints generally are so accustomed to witness the manifestations of the Spirit, until their wonder is scarcely excited at what once produced an uncommon interest. We have said well-attested cases, and should wish the communications we solicit to be of a definite character.

While making known our wish in this respect, the idea struck us—what should we have thought of such a request, while we stood in connexion with the sectarian world? Had such an idea been broached, we feel convinced that we should have been immediately classed with the superstitious and the fanatic; and yet it is written in the New Testament, the book of christians, the acknowledged guide of most professors of religion, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." We should think that the contemplation of this single subject would alone be sufficient to convince any

one of the gross darkness with which the people are enveloped; in fact, the multifarious systems of religion devised by man, are at so great a distance and so unlike the religion of the New Testament, that we cannot but be struck with the contrast, and wonder that any one should ever mistake the one for the other.

Indeed, we can scarcely read a page of the New Testament but we meet with either a narrative of some event, a manifestation of some power, or an inculcation of some doctrine which is quite foreign to the religions of modern times; and any one that might make a communication of a similar character, would be termed an impostor or a fool.

We no longer wonder at the declaration of the prophet, that in the day of destruction, "it shall be with the *priest* as with the people;" for while we look with abhorence upon the slave-holder who deprives his fellow-beings of liberty, we feel a much greater indignation against those whose business and living is to fetter the mind, and purposely obscure the truth, putting darkness for light, and causing man to falsify his God, and to prefer the precepts of his fellow.

How necessary is it, then, that both the teacher and the taught should *repent* and believe the gospel, entering into the kingdom of God by the door which he has opened, and receiving of that illuminating influence which will enable them to look back in astonishment at the hole of the pit from which they were dug, wondering that they had been so long in darkness, when the very element of their existence ought to have been light itself.

Having a knowledge that we have received the authority of the holy priesthood to make proclamation of the fulness of the gospel, and to minister in the ordinances thereof, and feeling the responsibility of our calling, we almost shudder at the thought of men assuming an authority of themselves, not having received their commission from the Lord, and going forth in the continued proclamation of principles which they know are contradictory to the word of God.

Our language may be thought to be harsh, but it is no less true, as a very little examination of the word of God will abundantly prove; hence, in reference to the most important principles that can possibly affect us, it is written that the Spirit of the Lord should lead us into *all* truth, which must necessarily be by its own revelations; that it should bring things to our remembrance and show unto us things to come.—The professor and teacher of religion reads this and can comprehend it, but stands up before the public to deny it.

Again, it is declared by our blessed Saviour, that various signs shall follow the believer; and, again, the public teacher of religion is not ignorant of the varied enumeration of those signs, but in the discharge of his ministerial duties he directly gives the lie to the declaration of the Son of God.

Again, it was the declaration of the servant of the Lord, under the influence of the spirit of truth, unto those that believed in the Son of God—"repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.—Now, we have heard the almost idolized pastor of a congregation declare that such was a horrible doctrine.

But once more it was declared by the Son of God, that except a man be born of water and of the spirit he cannot enter into the kingdom of God.—Multitudes of divines (so termed) of the present day, reject this glorious doctrine of the Son of God, and virtually declare it to be a positive untruth.

We therefore feel fully justified in warning the priest as well as the people, to lay aside all the maxims of men, and coming to the simplicity of the gospel, receive his precepts, and render that obedience which the Lord God requires.

EVENTS OF THE TIMES.

Manifestations of the approaching end of the present state of things, together with various signs of the judgments about to come to pass are thickening around us. Various parts of England have lately been visited by terrific thunder storms, accompanied by showers of hailstones of a magnitude, on some occasions, never before witnessed in the memory of persons now living, causing a great destruction to the various grain in the fields, some of which is as flat as if it had been rolled; and in the neighbourhoods where these visitations have been, the crops are materially damaged.

Dreadful Fires in London.—The metropolis bids fair to eclipse Liverpool altogether, in the extent and frequency of its conflagrations. On Saturday morning, the 12th August, about two o'clock, a fire broke out at Topping's wharf, on the east side of London-bridge, adjoining Fenning's Wharf, where the great fire occurred in 1836. The result was the destruction of Watson's telegragh office, Messrs. Wards' turpentine and oil stores, Topping's warehouses, and St. Olaves' church, and many of the adjoining buildings were more or less injured. Several vessels lying at the wharf also took fire, and were likewise more or less injured. The schooner Chiesa, of Weymouth, and the Cornwall, of Truro, were burnt down to the water's edge. The damage to the buildings is roughly estimated at £100,000. The amount insured in different offices was £58,500. In the course of the Saturday morning a singular scene was exhibited in the ruins of the church, viz., the celebration of two marriages on a platform, erected in the south east corner of the church for that express purpose. The fire was burning during the whole of the ceremony in the north gallery, the engines playing at intervals.—Whilst this fire was still raging, another broke out on the premises of Mr. Newberry, manufacturing chemist, Fetter-lane, Holborn. It was attended by a dreadful explosion of gunpowder, by which Mr. Newberry and two of his lodgers, Mr. and Mrs. Rose, were killed. Two sisters of Mrs. Rose, named M'Crendle, were also burnt to death. The premises were destroyed. About the same time a fire broke out at the house of a Mr. Jones, tea-dealer in High-street; but it was extinguished before much damage was done.—Another fire occurred at Mr. Seymour's rope warehouse, in Pudding-lane. The premises were almost entirely destroyed. On Monday morniug, the 14th, a fire broke out in an extensive but unoccupied mansion in Cambridge-square, Edgeware-road, which was burnt to the ground. The adjoining mansion, which belongs to Mr. Stephenson, the eminent railway engineer, sustained considerable injury. The *Sun* of Tuesday evening, the 15th, gives a list of *nine* other dwelling-houses, in different parts of London, at which fires had occurred between Sunday and that time! From the circumstances attending many of them it is thought that incendiaries have been work.

Dreadful Storm at Philadelphia.—A terrific storm visited Philadelphia on Saturday, the 5th ult. The wind blew a complete hurricane, the rain poured down in torrents, and tremendous peals of thunder mingled with the roaring of the gale and the rushing of the waters. Great numbers of houses were unroofed, and several blown down; the water in some of the streets was six feet deep; many vessels were driven ashore or sunk at their anchors; the damage to property was immense, and several lives were lost. Darby Creek bridge was swept away with two young men upon it. A house in the neghbourhood was carried away by the flood, and its inmates, a woman and four children, were drowned. Several were killed by the fall of buildings, and great numbers seriously injured. The storm was felt at New York and other places, but apparently with much less severity.

Great Flood at Chester — Loss of Life and Property.—The following letter, which we have received from Chester, by a private hand, gives a full account of the terrible disasters in that neighbourhood. It bears the date of Sunday, and comes from a gentleman who was in the vicinity at the time.—Chester and its vicinity are bowed down beneath the chastening hand of Providence. The borough and its neighbourhood present scenes of desolation, such as, in the absence of the terrors of war, have never been seen in this State. Our shores are strewn with wrecks, our streets filled with ruins, and from every section we hear tales of horror and desolation and death, sufficient to appal the stoutest heart.—In the afternoon the rain became heavy beyond description. It fell as if in a mass. The very hills were sheeted with water; and in the valleys, runlets became creeks, and creeks were swollen into rivers.—A freshet was of course anticipated; but a flood, such as ensued, could not have been anticipated. It is said that the passengers in the afternoon boats saw a water spout burst upon the heights between Ridley and Chester creeks; but though any fall of rain, however copious seems inadequate to have produced the subsequent flood, there is no satisfactory evidence of the existence of a water spout. About six o'clock, it was found that Chester creek was rapidly rising.—Every effort was instantly made to place such property as was moveable out of the reach of danger, but so instantaneous was the swell of water, that the next moment left no feeling but the instinct of self preservation. — The stream rose, it is said by some, six fect in five minutes; others aver that it rose six feet in one minute. The water poured down as if a wave of the sea had been swept onward by an earthquake. In about two hours it had risen 23 feet. The neighbouring creeks were swollen in the same proportion; and the roar of the impetuous torrents rang for miles through the country. The flood swept irresistibly onward. — The dams built for its restraint were as reeds before the ocean that rushed by; the channels were lost, and the vast volume of waters spread over the plain, tearing up the largest trees, and sweeping factories and buildings, like bubbles, upon its surface.—Fortunately this took place before dark, or the scene would have been even more terrible than it was. In Chester, the torrent rose as if by magic, and swept angrily through the streets. The buildings which were most frail were swept away: and from others females were borne through the angry and rushing waters half dead with affright. Houses, dams, bridges, boats, and an immense mass of lumber, furniture, mill wheels, &c. shot by upon the current. At length, while the assembled citizens gazed, with white lips, upon the ruin, the railroad bridge, built at an enormous expense, was lifted from its foundations and flung down the stream.—The next to follow was the suspension bridge.—This structure was one of which every enlightened American was proud, as it was the first chain-bridge built *in the world*. Europe has since claimed the invention: but here, stood—alas! it stands no longer, the proof, erected thirty years ago, that to America belongs the credit of having invented and constructed the first suspension bridge. When the mass of matter, which shot upon the stormy and roaring torrent, struck the bridge, it swayed and groaned, and at length after a moment's resistance, its vast iron fastenings gave way with a crash, and the chains, as they grated upon each other, sparkled and flashed like lightning. It swung heavily for a moment, and fell into the flood.—The water now swept through several of the lower streets. I saw this morning a house in the middle of one street, and a shallop in another, left there by the receding stream. The nature and extent of the injury done, could not then be estimated, but it was with a dismay that approached despair, that the citizens saw the flood roll into their store houses and sweep their hard earnings away. This morning, however, disclosed in part the extent of the ruin. It was found that wharves, tan-yards, machine shops, storehouses, lumber and coal yards, &c. had been either carried off by the flood or ruined by the inundation. Messrs. Eyres, Kitts, Brobston, Paxton, &c. are severe sufferers. But the consequences in Chester are trivial in comparison with those which have occured higher up on the Chester and Ridley creeks. Every bridge, or nearly every one on those two streams, has been carried away. Many of these were costly and substantial structures, and it will cost an immense sum to replace them. Most of the mills and factories upon those streams have shared the same fate. The factories of Mr. Crozer, of Mr. Dickson, of Mr. Riddle, and others, have been swept away. Immense numbers of bales of cotton, boxes of goods, barrels of dyewoods and barrels of floor, have been carried down to the Delaware, or scattered upon the meadows into which the flood, in its fury, broke and deposited its spoil. Its is believed that all the dams are gone. The pecuniary loss to individuals is frightfully great; and that which has fallen upon the county is not less appalling. The lowest estimate of loss is 25,000 dollars—but this is made up, to a great extent, upon conjecture. The county will probably be constrained to raise, by loan, the means of reconstructing her bridges, as all intercourse between the different sections of the country, is now cut off. But the loss of property, terrible as it is, is inconsiderable to the loss of life with which this affliction of Providence has been attended. It is believed that not less than twenty, and probably as many more, persons have been drowned. At one place on the Chester creek, an entire family, that of Mr. Rhoads, consisting of himself, wife, and two small children, found it impossible, so instantaneous was the rise and rush of the torrent, to escape from the house, and all perished. At the flour mills, a devoted mulatto woman, finding that Mr. Flower was in great danger, attempted to rescue him, but the sudden dash of the flood swept her away, and she was engulphed. Mr. Flower, who was in an upper story of the mill, leaped from the window into a tree; here he remained until the torrent tore up the tree and swept it onward. He, however, succeeded in getting hold of the branches of another tree that resisted the tide, and he was saved. Several bodies have been found upon the shore and in the

meadows. This fatality is to be ascribed to the unparalleled suddenness of the rise of the water. It was as if the earth had opened and poured forth her secret flood. Scarcely was the presence of danger known, before it was followed by the absence of hope. Hundreds of hair-breadth escapes are narrated. The whole country is overspread with gloom, and the consequences of the last night's calamities will long overshadow the prosperity of this lovely section of country."

A FRAGMENT.

BY T. WARD.

I mark'd him as he stood with downcast eye,
Whence, ever and anon, a tear would start;
While with convulsive throb his bosom heav'd;
'Twas nature's final struggle to o'ercome
The high resolve, the purpose of the soul
To serve the God of Heaven; but he stood
And conquered, though he sever'd every link
That bound him to his father's house, and all
His heart had lov'd most tenderly; but he
Had heard the word of life, had felt the pow'r
Of God's own truth unmarr'd by man; and now
He purposed in his heart to bear the cross,
And follow him who died that he might live.
'Tis true he'd lose a parent's love, his home,
His heritage, his all; but would he not
Become a Son of God, and have a claim
To glory and inheritance, that still
Should be when every earthly good had past.
'Tis o'er, the tempter's power has fail'd, and now
With ready feet he seeks the man of God,
To 'minister to him that holy rite—
The birth of water—in that mighty name,
By which alone he could be sav'd, and know
That all his guilt was cancell'd, and that he
Might now receive the Father's promise,
A glorious earnest of all joys to come.

THE METOKA.

This splendid ship sailed about nine o'clock yesterday morning, the 5th of September, under very favourable circumstances. The Saints on board gave expression to their feelings in various hymns, which they sang as the vessel was towed into the river. The ship, which is admirably adapted for passengers, together with the respectable appearance of the emigrants, appeared very much to surprise the bystanders, who were compelled to acknowledge that they had not often witnessed the departure of such a people.

CONTENTS.

The Gift of the Holy Ghost	65	To the Saints	73
Sign Seeking	68	Extract from a Letter by P. P. Pratt	74
Questions Answered	70	Editorial	75
The Mormons, or Latter-day Saints, with their Persecutions	71	Events of the Times	78
Extract of a Letter from Elder Levi Richards	72	A Fragment	80
		The Metoka	80

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 6. OCTOBER, 1843. VOL. IV.

MINUTES OF THE MANCHESTER CONFERENCE.

This conference was held on Sunday the 3rd of September, in the large room behind Heyward's Hotel, Bridge Street, Manchester. The morning was very fine, and a goodly number of Saints met from the various branches.

MORNING SERVICE.

The meeting being called to order, elder Charles Miller was unanimously chosen to preside. Brother William Walker being then appointed to act as clerk of the conference.

The meeting was opened by singing the 10th hymn, "Joy to the world the Lord will come." President Miller engaged in prayer; after the second hymn the president rose and spoke at some length upon the principles of the gospel of Jesus Christ, and what it was to do for the children of men if they were obedient to its call—it was the savour of life unto life or of death unto death. He then exhorted the members in the priesthood to be faithful in the discharge of those duties involved upon them, and to be particularly careful to confine themselves to the first principles of the gospel, for inasmuch as they do these things the Lord will bless them in their labours.

The representation of the churches being next called for, the following branches were represented:—

Manchester—Represented by elder Chas. Miller, comprises 469 members, 10 elders, 21 priests, 9 teachers, 2 deacons. Baptized since general conference 33, cut off 1, emigrated 8, and 11 removed. Brother Charles Miller said the church in Manchester was in a very healthy state at the present time, and it was truly a time of rejoicing.

Stockport—Represented by elder James Hawkins, comprises 159 members, 5 elders, 10 priests, 5 teachers, 2 deacons. Baptized since general conference 4, cut off 3, removed 1. Elder Hawkins said the Saints in Stockport were a loving people, and being determined to give the inhabitants of that place an opportunity of hearing the gospel, had taken the Unitarian Chapel, and were in hopes of having it crowded. There was a good feeling prevailing among them at the present time, and all rejoiced.

Ashton—Represented by elder John Albiston, sen., comprises 78 members, 1 elder, 4 priests, 1 teacher, 1 deacon. Baptized since general conference 10, cut off 1, dead 1. Elder Albiston gave a most cheering account of the church in that part.

Duckingfield—Represented by elder John Albiston, jun., comprising 49 members, 3 elders, 4 priests, 2 teachers, 1 deacon. Baptized since last general conference 2, cut off 2. He said the Saints in that branch had been very lukewarm of late in the cause, and they required building up. He hoped that many of the officers from Manchester would, from time to time, pay them a visit, in order to strengthen them and lead them on in the things of God.

Newton Moor—Represented by elder J. Allen, comprising 68 members, 3 elders, 2 priests, 2 teachers, 1 deacon. Baptized since general conference 3, cut off 3, emigrated 3, removed 1, dead 1. Elder Allen said the church had laboured under great difficulty from false reports, but they had

nearly surmounted that difficulty and were a little more composed.

Mottram—Represented by elder J. Albiston, sen., comprising 38 members, 2 elders, 5 priests, 1 teacher, 1 deacon. A highly favourable account of this branch was given by elder Albiston.

Oldham—Represented by elder J. Dunn, comprising 114 members, 2 elders, 9 priests, 3 teachers, 2 deacons. Baptized since last conference 3, emigrated 1.

Rochdale—Represented by elder J. Dunn, comprises 40 members, 1 priest, 2 teachers, 1 deacon. Baptized since general conference 2, cut off 4, emigrated 2. This branch as well Oldham, is at a stand, there seems to be a little deadness amongst them.

Eccles—Represented by elder James Harrop, comprises 21 members, 1 elder, 4 priests, 2 teachers. Since the last general conference 2 have been cut off. This branch has for a length of time been at a stand, and not altogether in union with each other.

Pendlebury—Represented by elder Hamer, comprises 44 members, 1 elder, 2 priests, 2 teachers. Baptized since general conference 4, cut off 1. This little branch seems to be reviving again from the shock it received through false reports.

Heaton—Represented by elder Lee, comprises 12 members, 1 elder, 2 priests, 1 teacher and 1 deacon. This little branch appears united in the bonds of love.

Whitfield—Represented by elder Walker Johnson, comprises 24 members, 2 elders, 1 priest, 2 teachers and 2 deacons. Removed 1, dead 1.

Ratcliffe—Represented by elder Heap, comprises 13 members, 1 elder, 1 priest and 1 teacher.

Cross Moor—Represented by elder W. Pott, comprises 42 members, 1 elder, 2 priests and 1 teacher. Baptized since last general conference 2.

Didsbury—Represented by elder James Hawkins, comprises 8 members, and 1 teacher. Baptized since last general conference 1.

Middleton—Represented by elder Adam Lee, comprises 17 members, 1 elder, 1 priest, and 1 teacher. Cut off since last conference 1.

Crompton Fold—Represented by elder J. Dunn, comprises 41 members, 1 elder, 1 teacher, 1 deacon. Cut off since last general conference 1.

Marple Bridge—Comprises 8 members. Baptized since last conference 3.

Ashworth Tops—Represented by elder Stephens, comprises 8 members, 1 elder, 1 priest, and 1 deacon.

AFTERNOON SERVICE.

After the administration of the sacramental ordinance, the representation of the following churches took place :—

Bolton—Represented by elder Holt, comprises 114 members, 4 elders, 9 priests, 6 teachers, and 3 deacons. Baptized since last general conference 3, cut off 5, emigrated 2, removed 4, and died 1.

Edgeworth Moor—Represented by elder Holt, comprises 9 members, 1 elder, and 1 priest. Baptized since last general conference 1, removed 3.

Egerton — Represented by elder Holt, comprises 12 members, 1 priest, 1 teacher, and 1 deacon.

Leigh—Represented by elder Holt, comprises 13 members, 1 elder, 1 priest, 1 teacher and 1 deacon. Baptized 1.

Lee Moor—Represented by elder Holt, comprises 19 members, 1 priest, and 1 teacher.

Brightmet Fold—Represented by elder Holt, comprises 18 members, 2 elders, 2 priests, 2 teachers, and 1 deacon. Cut off since last general conference 1.

Bradshaw—Represented by elder Holt, comprises 7 members, 1 priest, and 1 teacher. A very favourable account of these branches was given by their representative.

Tottington—Represented by elder Levi Crawshaw, comprises 47 members, 1 elder, 5 priests, 3 teachers, and 1 deacon. Baptized since the last general conference 2.

Summer Seat—Represented by elder Levi Crawshaw, comprises 16 members, and 2 priests.

Bury—Represented by elder Levi Crawshaw, comprises 26 members, 3 priests, and 2 teachers. Removed since last conference 2.

Haslingdon—Represented by elder Levi Crawshaw, comprises 5 members, 1 priest, and 1 deacon. Cut off 1. A cheering account was given of these branches by elder Crawshaw.

Royton — Represented by elder Dunn, comprises 10 members, 1 priest, and 1 teacher. Baptized since last general conference 1.

The president here called upon elder Barlow, lately arrived from Nauvoo, to speak on those things to which he had been an eye witness; when the account he gave of the land of Zion, and the prophet of the Lord, was truly cheering to the hearts of the Saints present.

EVENING SERVICE.

The meeting having being opened by singing the 188th hymn, "This earth shall be a blessed place," the subsequent part of the evening was devoted to bearing testimony to the work they were engaged in. Elder Heap from Nauvoo, and elder Barlow then addressed the Saints, and pressed upon them the necessity of straining every nerve to forward the building of the temple of our God at Nauvoo. William Walker, priest, spoke very humourously upon laying the tea pot aside, and calling it the temple pot, and also the tobacco box, and designate it the temple box, and by these little matters great things might be achieved.

A resolution to the following effect was then put and carried unanimously:—"We, the Officers and Saints met together in conference in Manchester, this third day of September, 1843, knowing that the Lord has commanded his Saints to build an house unto his name, that he may unfold his glory unto them; and that those things hid up from the world may be made known to his servants, and that there they may be endued with power from on high. We, feeling desirous that the temple of the Lord be speedily completed, that the blessings may be imparted unto the priesthood, covenant from this time to assist with all our power the building of the houses of the Lord, by dedicating our property, and likewise by sacrifice, to the building of the temple of our God. And we pray that the Lord may bless our efforts with his smile and approbation: we ask it in the name of Jesus Christ. Amen.

Collected for the temple in the shape of tithes £12 17s 10d.

The number of officers present, 1 high priest, 1 patriarch, 25 elders, 40 priests, 21 teachers, and 4 deacons.

Total number of members represented in the conference were as follows :—1549 members, including 44 elders, 99 priests, 56 teachers, 22 deacons. Baptized since last general conference 80, cut off 29, emigrated 18, removed 26, dead 4.

CHARLES MILLER, *President.*
WILLIAM WALKER, *Clerk.*

MINUTES OF THE CLITHEROE CONFERENCE.

This conference was held under very favourable circumstances, on the 17th ult. The day being delightfully pleasant, many of the Saints attended from the various branches connected with the conference. A time of rejoicing and gladness was enjoyed by the Saints, many of whom are among the oldest in this island, having obeyed the gospel soon after the arrival of the elders in England.

MORNING SERVICE.

The meeting having been called to order, it was moved by Anthony Lofthouse and seconded by William Snalam, that elder Hiram Clark take the presidency of this conference. Carried unanimously.—Moved by John Cottam and seconded by William Snalam, that William Wolstenholme be appointed clerk. Carried.

The meeting was then opened by elder Clark with singing and prayer, after which he proceeded to give some instructions on the order of the kingdom of God, on the authority of the priesthood, and the necessity that there was for all to recognize that authority, that peace and prosperity might attend them, and that the blessing of the Lord might be in their midst. He then called for the representation of the different branches.

Clitheroe—Represented by Anthony Lofthouse, comprises 36 members, 1 elder, 2 priests, 2 teachers and 1 deacon. Baptized 2, cut off 6, died 1.

Waddington—Represented by Thos. Pye, comprises 40 members, 2 elders, 1 priest, 1 teacher and 1 deacon. Baptized 1, emigrated 6, died 1.

Chatburn—Represented by E. Veevers, comprises 45 members, 1 elder, 2 priests and 3 teachers. Baptized 2, cut off 2, emigrated 3.

Downham—Represented by Robert Hargreaves, comprises 17 members, 1 elder and 2 teachers. Cut off 1.

Grindleton — Represented by Anthony Lofthouse, comprises 3 members, 1 priest. Died 1.

Chaighley and Thornley—Represented by John Parker, comprises 10 members, 1 elder,

2 priests and 1 teacher. Died since last general conference 1.

Ribchester—Represented by Thomas Watson, comprises 12 members, 2 priests and 1 teacher. Died 1.

Burnley—Represented by Rbt. Jackson, comprises 31 members, 4 elders, 2 priests and 1 teacher. Emigrated 3, removed 5.

Blackburn—Represented by R. Thompson, comprises 76 members, 1 elder, 5 priests, 1 teacher, and 1 deacon. Baptized 22, emigrated 11, died 1.

Accrington—Represented by elder Wright, comprises 28 members, 1 elder, 3 priests, 1 teacher and 1 deacon. Baptized 8, cut off 1, emigrated 1.

Settle—Represented by Henry Hagge, comprises 5 members, 1 priest and 2 teachers. This branch has been formed since last conference.

It was then moved and seconded that John Hartley be ordained elder for Blackburn. Carried.

The meeting then adjourned till two o'clock.

AFTERNOON SERVICE.

This service was opened by elder Hiram Clark with singing and prayer. After administering the ordinance of the sacrament, he proceeded to give some excellent teachings on the word of wisdom, shewing the necessity of the Saints being governed by every word which proceedeth out of the mouth of God.

The business of the meeting being proceeded with, it was moved and seconded that R. Thompson be ordained priest; that R. Eatough be ordained teacher; and that T. Gregg be ordained deacon, all for Blackburn. Carried.

Moved and seconded that R. Proctor be ordained elder for Ribchester; that William Boothman be ordained priest for Downham; that John Bailey be ordained teacher for Chatburn; and that J. Chatburn be ordained deacon for Chatburn, all which motions were carried unanimously.

Elder Clark then recommended that William Snalam be appointed president of this conference, which being put to the church was carried unanimously, afterwards those who had been nominated were ordained under the hands of elders Clark, Snalam, and Lofthouse.

The meeting then separated, apparently in good spirits, rejoicing in the privileges of the new and everlasting covenant.

HIRAM CLARK, *President.*
WM. WOLSTENHOLME, *Clerk.*

WORCESTERSHIRE CONFERENCE.

This conference was held at the house of brother James Hunting, Earl's Common, September 24th. Elder William Kay presiding, when were represented the different branches of Earl's Common, Pinvin, Rewberry Hill, Randan Woods, and Broomsgrove, including in the whole 128 members, 5 elders, 9 priests, and 2 teachers. Several ordinations were attended to, also much instruction was given by the president and others, while the Saints were rejoicing in peace and harmony in this first meeting of the Worcestershire conference.

LONDON CONFERENCE.

We have received the minutes of this conference, and are sorry that we have not space for them at length. We find there were present on the occasion, 8 elders, 13 priests, 4 teachers, and 2 deacons.

The eastern branch, represented by elder Lowzey, contains 150 members, including 3 elders, 9 priests, 3 teachers and 1 deacon. The western branch was represented by elder Benson, containing 59 members, including 2 elders, 7 priests, 3 teachers, and 2 deacons.

The branch at Woolwich, represented by elder Griffiths, contains 33 members, 2 elders, 5 priests and 1 teacher.

The branches in the region of Newbury, represented by elder Major, contain severally as follows:—Hampstead, 16 members; Donnington, 10 members, including 2 elders, 3 priests, 1 teacher, and 1 deacon. Dover, 5 members. The whole comprising 332 members, 11 elders, 28 priests, 8 teachers and 4 deacons.

PRESTON CONFERENCE.

We have received the minutes of this conference, which we attended on Sept. 24th. We have not room for a detail of the proceedings, but we sincerely hope that such measures were adopted as shall enable this first settlement of the doctrines of truth in this land to arise and exert herself in majesty, to roll onward the cause of God, as she has nobly done in days that are past.

The number of members represented in Preston was 417, including 10 elders and 10 priests, together with 10 branches, comprising 169 members, 6 elders, 11 priests, and 6 teachers.

The number of officers present at the conference was 3 high priests, 15 elders, 12 priests, 12 teachers, and 3 deacons.

THE CHURCH OF CHRIST.

There are one or two subjects of importance, on which we feel led at this time to make a few remarks for the benefit of the Saints generally, and for the edification of the priesthood in particular.

Owing to the prejudices of education, and the effects of long-accustomed habits of thinking and reasoning, we find great difficulty, sometimes, to receive just opinions of certain subjects when first presented unto us, and similar difficulty in convincing others of the same. For instance, the subject that the authority of the priesthood is equal in every age, is something so unusual to us, and so foreign to everything in the sectarian world with which we have been associated, that we have found a many almost ready to stagger at the idea. Hence, how frequently is the question asked, "how do you prove it from the scriptures?" when certain doctrines are advanced. Thus, without reflection, the authority of the priesthood of the present day is made of no moment, unless it be established by the authority of a former age; and thus every succeeding dispensation becomes less significant than the preceding; and on this principle Noah must have proved the great doctrines which he taught from the patriarchal fathers before him, in order to establish the legitimacy of his authority; so also with Abraham, Moses, and every succeeding servant of God. But this could not be, and sufficient has been said to shew the fallacy of such a doctrine.

Let it, then, be clearly understood, that an officer in the church of Christ in the present age, has equal authority with an officer of the same standing in any former age. But supposing that the scriptures of the New Testament were not in existence, or, at least, not to be found, as many portions of scripture of equal authority and of the same age are not; then we should clearly see the true position of the priesthood, and that they have an authority to act in the name of the Lord, on the simple ground of having received a "dispensation" of the grace of God.

Let it not be understood that we, therefore, undervalue the scriptures that are extant, by no means; but we rejoice in them as a glorious corroborative proof of the reality of the work of God in the last days, while we would still wish the Saints to have a clear view of the position in which they stand before God and the world.

But again, on another subject, similar and of equal importance, which is that the church of Jesus Christ of Latter-day Saints, is built on the foundation of direct revelation from God in these last days, and not on the accidental circumstance of the Old and New Testaments being in existence. Let us be clearly understood in this, and our readers will

see the grand and fundamental distinction between the churches that constitute the Babylon of the day—the work of men — and that which the Lord has effected according to his own will in the present age.

Now, of a truth we can assert, and without fear of contradiction from the parties themselves, that the various religious systems around us are founded on the accidental circumstance of various portions of the writings of the men of God in different ages being in existence; or, in other words, that men have found a few narratives of the history of the Saviour, with a little of the history of the first christian churches in the east, together with a series of letters by different persons, to different churches, on various occasions, according as circumstances called for such; and with a blindness only existing under a broken covenant, they have classified the different writings together; and with a sort of audacious impiety have denominated them the entire word of God, as the "canon of scripture" which they declare is therein completed; and without one breath of revelation to tell them so, declare that the voice of the Almighty is hushed, and that he will no more condescend to hold converse with the sons of men. In fact, they have stumbled on the commission of the servants of the Lord of a past age, which they have appropriated to themselves, and, without a particle of authority, having assumed the office of ambassadors of Christ, to teach according to their varied fancies,

> A thousand schemes for man's salvation
> Of every cast, all clashing and opposed,
> And making of their various devotees
> A host of foes belligerent, instead
> Of one harmonious race, whose high aim
> It is to love as God, and be prepared
> To stand among the Saints in light.

We wish then the servants of the Lord particularly to understand, that the kingdom of God, set up in these last days, is by the direct and immediate revelation of the Most High God, that the stone has been cut out of the mountain without hands, and that it is not dependant upon any portion of the image of Nebuchadnezzar, *neither because a portion of the sacred writings have been found in connexion with that image.*

On this high ground let the servants of the Lord take their stand; let them proclaim the glorious plan of salvation, the fulness of the gospel, bearing testimony of the signs following the believer, and that the hour of God's judgments is at hand; then, on this ground, he can also bear testimony to the truth of the scriptures, and he can rejoice in the responsive evidence which they afford of the truth of that work in which he is engaged.

We have made these remarks because we wish the minds of the servants of the Lord to be free and unshackled from former prejudices, that they may fully comprehend *their* high calling of God in Christ Jesus, and under a due consciousness of this, go forth in all meekness and humility to bear a faithful testimony of the work of God of the *last* days, and not because we are in possession of the commission which he gave to his servants in days that are past.

From the foregoing reflections, our readers will see the necessity of the Saints living by every word that proceedeth out of the mouth of God, who will afford us strength according to our day, and give unto us of his spirit to serve us in our day and generation, and lead us onward, if we are faithful, as conquerors over every adversary, and finally receive us in his celestial kingdom through our Lord Jesus Christ. And at the same time we shall perceive the folly of those who, while the covenant of God is renewed, are overlooking this unspeakable privilege, and ignorantly seeking for guidance by the revelations given to men in days that are past; indeed it might aptly be illustrated by a party believing in the commandment, "Come out of her" (Babylon), addressed to the people of God in the last days, and taking as their guide, the map of the route of the Israelites from Egypt to the promised land.

EDITOR.

LETTER FROM NAUVOO.

Church Place, Latchford, near Warrington, Sept. 1843.

My dear sir,—I received at the same time your favour and a note from Miss Griffith, written on board the Metoka on her leaving dock. I heartly wish our respected friend and the people who are with her, a speedy, safe, and pleasant passage, and hope, on their arrival at Nauvoo, they may have their reasonable and proper views realized, and be happy and comfortable.

I have, according to your desire, sent you herewith a copy of my son's last letter, which doubtless you will peruse with pleasure. In my son's letter, written on his arrival at New Orleans, he speaks in the highest terms of the judicious provision made by Messrs. Fielding and Clark on their behalf, and says every praise is due to them for the abundance, excellent quality, and suitable variety they enjoyed on their passage. I have named this because I think it right those gentlemen ought to know the satisfaction given.—Your obedient servant,

JAMES NEEDHAM.

To Mr. Thomas Ward.

City of Nauvoo, Friday, July 7th, 1843.

My Dear Father and Mother,—I sit down to write home; I have part of to-day to spare, so occupy it in so doing. As I wished you whilst in England to receive my letter from this place before the fall, I see it high time to write. I could have done so before, but have stayed as long as I could, so as to give you all the information about this place that I can. *What I write shall be true and correct, as far as I have come to the knowledge of it and have received right information.* Before I commence, let me ask you all how do you do? But I shall have to stay some time before I can get that answered. With regard to myself, I have been on the mending way ever since I came here, for I was very unwell when I first landed in Nauvoo. But I commence. Firstly, I would speak of the appearance of the place, the city of Nauvoo. We had a very trying time in coming up the river, and I suffered a good deal in sickness; we were about seventeen days in coming from New Orleans to Nauvoo: we came the trip in two boats; that is, we changed our boats at St. Louis, two hundred miles from Nauvoo or thereabouts. The appearance of the country, from St. Louis to Nauvoo, in a general way is more wild; the country on each side of the river is covered with large timber like a forest, but the land in a general way is high and very rich. There are a great many dwellings on the sides of the river but scattered apart. We came to several towns very prettily laid out between St. Louis and Nauvoo. The face of the country looked green and smiling; it is indeed a grand sight to sail up the river; from the mouth to Nauvoo is about fifteen hundred miles, and tongue cannot express the beauty of its windings and prospects on each side; no man of understanding can come up the Mississippi *without being filled with wonder and astonishment* at the vast extent of country, enough to sustain the world if cultivated. But to proceed. When within five or six miles of this place, we heard the agreeable cry of "Nauvoo to be seen," the long-looked-for place; every eye was stretched towards the place, as you may be sure our eyes gazed with delight, but with astonishment, to see the great extent of it. The city seemed to rise gradually from the sea, with the houses much scattered, but over a great extent of ground; it has without any mistake, more so than any place we had seen before, a grand appearance. It looked very pretty from the river. Just where Nauvoo stands, the river turns in the shape of a horse shoe, the river going three parts round the city. From rising ground in Nauvoo we have a splendid sight of the country on the other side of the river, which is very pleasant. The extent of the city is four miles, laid out in lots and streets in nice order; I mean that each house has a piece of land attached to it, either a quarter, half, or a whole acre of land, and some more, which makes the houses appear scattered. For two miles square the city is covered in that way, but in the centre, near the temple, they are quite close like other towns. If all the houses were put together as other places, they would make a large place; I should think twice or thrice the size of Warrington; but you may judge yourselves from what extent it runs.

As I was to give mother every particular, whether it was all a wilderness or not, and whether they lived in houses as in England, or tents, I will endeavour to do so. This is a new place, not above four or five years old, so we must not expect a very large, or at least a grand place in so short a time; but any one that could have seen the place five years ago and see it now, would indeed be filled with wonder, to think that a few poor peo-

ple could make such a difference in so short a time; but this I can see and say, that it bids fair to be one of the most beautiful places both for situation and other things, in America, or I may say, in the world; for I don't know what should hinder it, except we disobey the Lord and sin against him, and are scattered as the disobedient always were. From the diligence and enterprise of the people, buildings rise fast. When first they settled here, after being driven from their homes in Missouri, it was covered with trees like the forests in England; this had to be cleared by the people that settled here. The first comers had to contend with the most difficulties. They had to make shift with anything, and toil in the midst of suffering and hunger; nothing but distress seemed before them, although land at that time as well as provisions were cheap; but let us see, the timber had to be felled and cleared, houses had to be built, the land to be cultivated, which could not be done without much toil and suffering. The place, also, was very unhealthy, so that people would not settle there previous to the Saints coming; but as most were poor, they persevered, and what have they done for themselves that have persevered? Well, they have got a piece of land cultivated, a house built, a cow or more, pigs, poultry, &c., and all without money, perhaps, but not without suffering, and they now reap their reward in a measure.

The place is now different, *and we new comers* have not half the toil and trials that they had, but we are not without them in a measure, I assure you, for it is still a new place, and there are many things to contend with. Land with them was cheaper, as a matter of course, than it is now, and now land keeps getting more in value as the place improves, I mean in the city; a few miles out it can be got as cheap as ever. All new comers, except they have a little money to buy them some land and build a house, which does not take much, have to contend with hardships; but how can it be otherwise, as the place is new, and most that come poor. We can't get money for labour, at least in a general way. Well, how do you get along, say you. Why, a man gets work for land, brick, wood or stone, provisions, &c; well, in a year or two, or say more, he may pay for his land, get brick enough for a house and other things. He cultivates his own land and is then is own master, but *not without many pinches* in the time if he has a family. He then begins to see better days. This is the way the poor have to act here. Many, I know in this place, have now houses and lands, and they have told me how they have got them—it has been by trying for them; but how long, I say, might they stay in England before a poor man could have a good brick house over his head, and land, cows, &c. I say again, that all that come here will be tried in many ways that they would not be in an old country or settled place; but we look to the time not being far or a great way off, when we shall not be behind in any good thing or necessary of life, or any thing that will tend to our temporal good and comfort as well as spiritual.

The streets are not yet paved, but are in the rough, in dry weather pleasant, except a little dust, but in wet weather unpleasant: some streets are better than others. Two or three places in the city have a very business-like appearance with having different kinds of shops. We have a many good brick houses, and others are frame-wood and log houses. Some of the houses appear strange to a person who has been accustomed to live in a fine-built place, *but a great many are quite smart large brick houses*, which would look well in any city. I was quite surprised to find so many good brick-built houses. Brick houses, stone, and others, are building as fast as they can, and I see a great difference in the short time I have been here. It is a saying in Nauvoo, "they spring up like mushrooms." I did not know but that I should have had to live gipsey fashion, but I soon got a home. In a general way the houses have one good room below and a bed room, some have more. I thought to have sent a drawing of Nauvoo, but it would take more time than I can spare to do it justice, for it is a much larger place than I expected to find. Any person with a bit of land and house may be happy here, for it is very pleasant. There are many not Mormons who live here. Many have got themselves land a few miles from the city, as the land is much cheaper than in Nauvoo.

I was on the prairies, that is land a few miles out of Nauvoo, like a field in England, but ten or twenty miles square, without timber, a few days ago, and was offered a house and eighty acres of land, fenced and cultivated, and a good title for £100; or he would sell forty acres at about 30s. an acre, but without the house. Land uncultivated may be got for 8s., 12s., 15s., and 20s. an acre; it depends upon the situation and the title. But the land at so low a price will want cultivating, and takes a year or two before it brings any return. Land in the the city is as high as £200 an acre, but can be got for £10, or £20, and so on. We cannot keep dishonest men from creeping in our midst, for the place is open to all. Every person coming here must do the best he can for himself, and take heed to counsel given by those that seek their good; but if men will not fear God and act with honesty they must stand the consequences. With

regard to the labouring people here, we want some one with money to raise a manufactory or more; we then could employ many idle hands, and a many who go to the neighbouring states and towns. This is caused by the often flush of emigrants, both from the Eastern States and from England. It would be a great thing for this place to have manufactories of different kinds, but time and perseverance and faithfulness before the Lord, will bring a good deal about that will be for the good of the place. As to the people of Nauvoo, we have both good and bad as in all places; but taking them altogether, any one amongst us would say, we are a thriving, intelligent, and happy people, though passing through trials and sufferings from our enemies on account of our faith, but through grace we will conquer.

People that come to Nauvoo have to learn a great deal by experience that they cannot be taught away from here: and be assured that all that come here must not expect perfection nor a perfect place; but if people come with a pure motive to the glory of God, and not to get gain and live upon others, and care for no one but themselves, they had better stay away, for it is very likely they will stumble at something; but let them come as if they were coming to their father's house, to be taught in the ways of God, and sit under the voice of a prophet, which is of more value than gold; yea, let them be willing to suffer like Moses and say with one of old, "This people shall be my people, and their God my God." I tell you what, *if wheat and tares grow together any where, it is here;* but a day of sifting will come, and our trials are only to see what we will bear for the truth. As to myself, I care not what it is so I can finish my course with joy and get a place in my Saviour's kingdom, for I know what I do know, and no man can cheat me out of it, and that is, *that the work is of God.* I just speak in this way because some have expected to find people perfect here; but I never taught it or expected to see it. They must have very weak minds who look for such things; what we have to do is to keep right ourselves. With regard to my faith on the work, and Joseph Smith, and Hyram, and others, it is stronger than ever if it be possible, and before I came here all that knew me are aware it was not very weak. Joseph Smith is a great man, a man of principle, a straight forward man; no saintish long-faced fellow, but quite the reverse. Indeed some stumble because he is such a straight forward, plain spoken, cheerful man, but that makes me love him the more; but if people will stumble, let them, for such miserable notions a many have got with regard to religion, that he wants to cheat them out of it. I know what it is to pull long faces and to sigh and groan, *as you know*, but, thank the Lord, I understand principle, and see my duty, and enjoy *His* spirit, which is not bondage, but liberty. I have seen and been in the company of Joseph, and heard him speak several times. I love him, and believe him to be a Prophet of God, and called to do a great work in these last days on the earth. He is in his place, but is a stumbling-block to thousands, as his Master, the Saviour, was before him in his day. His brother Hyram is a much milder man in his manners, more precise, a man of God, and has the confidence of the faithful. Their work is true, but surely it is a marvellous and strange work; but *it will stand though earth and hell agree to put it down.* There is one thing, his enemies have to acknowledge that *Joseph is no hypocrite.*

I will tell you of my enjoyment since I came here. Tuesday, the 4th July, was a great day in America; we had our enjoyments, but different to some, for we had the pleasure of seeing our Prophet amongst us, who had for some days been in the hands of his enemies. I must tell you how it was. A Rev. —— came to Nauvoo, and preached in the Temple, by the leave of Joseph. He staid with him a few days, when Joseph returned with the Rev. —— to his home, which is about 30 miles, I think, from Nauvoo, to see some of Mrs. Smith's friends, who live with this Divine. Joseph's enemies got to hear this, who are always thirsting for his blood, as they did the Prophets before him, and the Saviour. Two men from the State of Missouri, where they met with such cruelty some years back, got a false writ from the Governor to bring him to Missouri, to be tried for treason. Just like the Saviour, he was taken by these men, who were armed with pistols, and threatened to shoot him if he made anything to do. He was taken and put in confinement; by this time the people in the town where he was, got to hear of it; two lawyers came to see him, but at first were not permitted to see him or speak to him. The former two men sought to get a conveyance and hurry him out of town, and from thence to Missouri, for by this time they had learned that the town was opposed to such unlawful doings as not to allow persons to speak to him. A number of the town's-people agreed to go and deliver Joseph out of their hands, even if they had to destroy Joseph's enemies. They soon saw the feeling of the people towards Joseph, and so altered in their manners, and Joseph had to beg the lives of his two enemies, or they would surely have been killed. What did Joseph do but get a writ served upon these men, who had

taken him unlawfully, and with them came to Nauvoo. We had sent several hundreds of our soldiers to his help, if they began to be rough, and to assist him. It was a fine sight to see them come into the town. We heard of their coming and sent our band of music and carriages and people. In the commencement of the train was Joseph and his wife, who was one that went to meet him, and Hyram his brother, with other noted men of the city, a great many ladies on horseback, with about 200 carriages following, and the best of it, Joseph had got his two prisoners in the train. It was an affecting sight. The city was all alive to see our brother and friend; we shouted him welcome and shed tears of joy to see him again delivered from his enemies. The streets were crowded that he passed through; we took him home, his poor mother met him worn down with suffering and toil, and fell upon him and wept. Joseph looked worn out with toil, he spoke to us all and blessed us, and said he would address us in the Temple in the afternoon. I could not help but weep when I looked at the man and thought of his suffering for the truth. Joseph had been tried a few days ago by one of the state judges: he was tried at Nauvoo, but nothing could be proved against him, so he was set at liberty as he has been near sixty times before. The two men he brought with him are to be tried at Quincy, another city a short way from here. Whilst in Nauvoo Joseph returned good for evil to these men, for he had them at his house and fed them at his table, and his wife waited upon them, but they seemed as hardened as ever to Joseph.

As I was speaking before about the 4th of this month, I will now proceed. Two companies of our legion were on duty at an early hour, to escort strangers to our meetings that came by the steamers. Our first meeting opened by half-past ten, by elder Hyde preaching; he gave a most beautiful address, scores of carriages were round the congregation listening to the discourse. It has been said from good authority that from twenty to thirty thousand were present, and I know a better looking company could not meet. In the afternoon, elder P. P. Pratt preached, and after him Joseph Smith spoke in his own defence. As several hundreds of people came up the river to Nauvoo to spend the day, whenever a boat came with a company, the band and legion brought them up to the meeting. I can't tell you my feelings on that and what I have felt other days; but I can say I rejoiced, I was happy, I enjoyed myself. Yes, these meetings and the communion of Saints, pay for all my suffering and toil. How thankful I am that I am here to be taught in the ways of God, and to enjoy such blessings. I must tell you all *I am very happy, and feel perfectly satisfied in what I have done.* There is only one thing that grieves me to any amount, and it is that I am so far from you and my brothers and sisters. There are some like myself alone, but most have some relations, still I live in hopes as I have always done since I came in the church; I hope to see you again, I was going to say here, but time will show; sometimes I fancy I am not so far as I am from you all, for *we live in houses like those in England*, and I enjoy the society of those, or some of them at least, that I did in England. I still think of sister Griffith, and shall be glad to see her; I pray the Lord to bless her. Miss Munro is keeping a young ladies' school. Miss G. would find plenty of agreeable company here, and people of good learning. Let me know all the news of England. I hear there has been a stir amongst you. My best love to Arthur, Eliza, Sophia, and James.

I remain, my dear father and mother, your very affectionate son,

JOHN NEEDHAM.

ON COUNSEL.

In a previous article of the present number of the STAR, we have made a few remarks on the authority of the holy priesthood, we now feel desirous of impressing upon the minds of the Saints universally, the absolute necessity of acknowledging that authority, and of giving heed to the counsels emanating from that source. We are aware of nothing so continually requisite to enable an individual member, or entire branch to preserve their standing in the Church of Jesus Christ, as giving heed to counsel, and a few reflections will prove the truth of this; while on the other hand, the rejection of counsel was at all times the inevitable step that led to darkness of mind and consequent destruction.

It is the peculiar privilege of the church of Christ, in contradistinction to the churches of men, to be in possession of the Spirit of God, and it is the undoubted right of the holy priesthood to communicate that influence to others. What then is the Spirit of God? we answer the Spirit of supreme power, to

which all other powers are subject; it is the authority of God imparted to his servants for the government of his kingdom, and consequently they who reject the authority thus delegated, reject the authority of God. But says one, "may not the priesthood, when not under the influence of the Spirit, give false counsel? True. What, then must we obey? Undoubtedly. If the priesthood give false counsel, the punishment will be due to them, and you shall receive a blessing for your obedience. This is the true order of the church; but how frequently does the evil one deceive the servants of the Lord, by suggesting one thing or another as preferable to the counsels given, and thus lead them into immediate hostility to the authorities of the church, and cause them to become like himself, accusers of the brethren and despisers of the lawful authorities of the Church, under the persuasion that their own schemes are preferable or more righteous than the others.

Hence we, who in connexion with the Church of Christ, are privileged with the revelations of heaven, bringing to our knowledge the secrets of the past and the future, know as written in the Book of Abraham, that in the councils of eternity, when a consultation was held among the high and lofty ones, as to who should go forth by faith in the Father to call into order and beauty the chaotic materials of which the earth is composed; the Son of God exclaimed "Here am I, send me;" but there was another of that splendid hierarchy who deemed himself more capable of performing that work, and myriads that were with him thought the same, and when the Eternal Father declared his will that he would send the first, the second was angry, and rejecting the counsel of God, he and they that were with him fell, and became the devil and his angels. Exactly so, after the similitude of this great example has it been ever since, they who rejected the authority of God in his own person, or by his spirit delegated to his servants, and who did not speedily repent, fell to be the companions of, and to share the doom prepared for the devil and his angels.

Since the rise of the Church of Jesus Christ of Latter-day Saints, many brilliant and splendid men have stood in connexion with the work, where are they now, and what was the secret of their falling away? We answer unhesitatingly, they rejected counsel; they spurned at the authority of God imparted to his servant the prophet, or deemed themseves, like Satan, better qualified to do the work of the Lord than he whom the Father had chosen and appointed

These remarks we know are fully substantiated by our continued experience in connexion with the church, from the first day of our understanding its principles to the present hour.

But on the other hand we never knew a man, whose great purpose it was to recognize in the renewal of the covenant and the restoration of the holy priesthood the authority of God, but we saw him blest; it is true the Lord might try his faith severely, he might suffer much for the truth's sake, but he failed not to perceive the authority of God in the voice of his servants, and he has been blest with power to endure, yea, as seeing him who is invisible, and eventually has been exalted. having been found faithful over a few things has been made ruler over many things.

We would then seriously call upon the Saints generally, and the priesthood in particular, especially those who may have been lately called into office, to seek to comprehend and practice this great primary doctrine of order and government, that the blessing of the Lord may continue to rest upon them, and that their minds may be filled with light and with intelligence to enable them to discern the things of God, and to comprehend his sublime purposes, and ever stand ready to fulfil his high behests, as proceeding from the mouth of his servants, until they find an abundant entrance into his celestial glory.

And, on the other hand, we seriously and affectionately warn those who may perceive in their hearts the risings of hostility to the servants of the Lord, to beware, for most assuredly if they repent not Satan has determined on their ruin, and while he accomplishes it, he will flatter them that they are the servants of truth, the defenders of liberty, and the foes of oppression, not perceiving that true liberty consists in doing the will of God, and in the keeping of his commandments.

EDITOR.

JOSEPH SMITH, THE MORMON PROPHET.

From the Warsaw Message.

We present to our readers to-day, a detailed account of the arrest of this individual—his delivery to the agent of Missouri—his subsequent discharge on a writ of *habeas corpus*, with the circumstances attending these transactions, drawn up by an eye witness to the whole of them. These facts have been substantiated by the affidavits of persons not Mormons, who were with Smith from the time of his arrest to his discharge. A thousand and one rumours, and stories, and idle tales have been put in circulation in regard to these things, to subserve what purposes we will not say. It is due to the whole community, but more particularly to the parties themselves interested, that a plain unvarnished statement should go forth to the world. This statement we now give, and each one of our readers can draw his own conclusions from the facts presented.

It will be seen that Smith was arrested and placed in the hands of Reynolds, the agent of Missouri. He claimed the benefit of a writ of *habeas corpus*, this being a privilege expressly granted by the constitution to every individual. The writ was made returnable to the nearest judicial tribunal, in this judicial circuit, competent to try such writs. At Nauvoo was a tribunal which claimed this power, justly or not we are not prepared to decide. It will also be seen that the sheriff of Lee county, who had now charge of the whole company, determined to conduct them to Nauvoo. The stage was chartered for that purpose. No threat or intimidation was made use of to influence his determination; he entered into such an arrangement while in his own county, surrounded by his own neighbours. He, we presume, knew his duty; or, if he thought the journey to Nauvoo improper, we do not hear of his protesting against it, or making any sort of objection while at Dixon, in Lee county. The company started on their journey; occasionally, as they neared Nauvoo, they were met by bodies of Mormons who heard of their approach. They appeared entirely unarmed, exhibited no violence towards Reynolds, and although manifesting the utmost affection and attachment for Smith, made no attempt whatever at a rescue. They arrived in Nauvoo, Smith still in the charge of Reynolds. A new writ of *habeas corpus* was now issued, commanding Reynolds to bring the body of Smith before the municipal court of Nauvoo. He did so, and made a formal and legal return of the writ. Thus was Smith taken out of the hands of the Missouri agent, and committed to the custody of the court in Nauvoo. Smith was tried on the merits of the case, and the writ itself was shown to be illegal and insufficient. The writ, in fact, was nearly similar to the one on which Smith was formerly arrested, and which was declared to be illegal by Judge Douglas, at Monmouth, in 1840. These are the facts in the case; they have been sworn to, and the affidavits can be forthcoming, if necessary, at the proper time.

If it is admitted that the municipal authorities of Nauvoo have the power to try writs of *habeas corpus*, (and many sound lawyers entertain the opinion that their charter confers this power), then the whole of these proceedings will appear legal and according to law. If, however, their exercise of it is unauthorised by their charter, the executive of the state will so regard it, and treat the trial of the other day as a mere nullity.

This matter has nothing whatever to do with party politics, and every attempt of a few inflammable spirits to give it such a turn will signally fail. The *State Register*, indeed, has charged Walker and Browning with conniving with the authorities of Missouri for the purpose of getting up the writ. The unprincipled *Register* is welcome to all the aid it may render to its party by the circulation of falsehoods. We would not retort upon the *Register* even if we could. We spurn its weapons of warfare. We scorn to bandy with it these stale and venal charges. But we do ask in behalf of every sober-thinking man in the state, why this unceasing, persevering, relentless persecution of Smith? Are we to have a demand from the democratic governor of Missouri for his apprehension as often as each general election approaches, as has been the case for the last three or four years? Is it not most singular that the claims of justice invariably demand that this writ should be issued in the sultry month of July, about one month previous to the election? Is it by mere accident that each of these writs has been imperfect in nearly the same particulars, thus giving plausibility to the opinion which many have entertained, that it was no part of the design to take Smith to Missouri, but he was merely to be held in abeyance, compelled to vote the democratic ticket at the elections, and afterwards to be released by the courts? Most singular transactions these, surely.

When Smith places law and justice at defiance, he should not be suffered to escape; the whole force of the state, if necessary, should be called out to tear him from his hiding place, and bring him to condign punishment. But he, in common with the highest and the lowest in the land, has rights guaranteed him by the laws; and the public sentiment of this community, we are persuaded, will not permit the rights of any individual to be trampled upon.

This is a law-loving and a law-abiding community. No man can here with impunity trample upon the requirements of law, neither can any body of men, regardless of legal forms and rules, take into their own hands the administration of justice, and usurping the stations of juries and judges, act the part of executioners too. There is a spirit of conservatism, of patriotism, in this country, which will frown down every such attempt, let it come from whom or what quarter it may. The law throws its broad and ample shield of protection around the innocent, the accused of crime, and the guilty too, for it punishes according to law. The evils, if indeed any there are, which the law cannot remove, or public sentiment correct, must be endured. We can no where find perfection in government or in the forms of society. Frailty has stamped her mark on all sublunary things. When the obligations of law shall be habitually spurned by the lawless hand of violence —when the rights of property shall be disregarded by an infuriated mob—when the sanctity of home and the domestic circle shall be invaded by the self appointed, unauthorized administrators of justice or rather of injustice, *then* the constitution of our fathers, the institutions of the country, will be as a rope of sand, not worth the preserving. But no. Our confidence in the wisdom of our form of government—our respect for the virtue and patriotism of the American people, forbid, even for a moment, the entertaining the opinion that such a time can ever arrive. If in the course of our future history, some great and tremendous event, like the irruption of the barbarian hordes over the fruitful plains of Italy—if such an event should impose an impenetrable barrier to the further advancement of the triumphs of the mind, to the spread of free and liberal principles—if ignorance, that great leveller, should degrade us to the condition of serfs—if the fourth of July should be blotted from the calender of the nation, and the glorious recollections of the exalted virtues and heroic deeds of our revolutionary fathers should become obliterated and forgotten, then, indeed, might the despotism and tyranny of the mass triumph over law and government. Before such a day should ever curse the fair face or the fair name of our beloved country, heaven grant that the seventh trumpet may sound, and the midnight cry be heard, and nations and men be summoned to appear before the great tribunal with all their crimes upon their heads.

TRIP TO NAUVOO ON THE FOURTH OF JULY.

From the Quincy Whig.

I left Quincy on the glorious fourth on board the splendid steamer Annawan, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat, and the hearty welcome received from the citizens of Nauvoo on our arrival there, induced me to return to each and all of them my own, and the thanks of every passenger on board the Annawan—as I am sure all alike feel grateful for the

pleasure they experienced. We left Quincy at half-past eight, arrived at Warsaw about twelve, where we were invited by the citizens through General Knox, the marshal of the day, to partake of a barbecue, (which I learn was a sumptuous and elegant one,) but as most of our company were attracted up the river by the Nauvoo magnet, we declined the invitation. We reached Nauvoo at about two o'clock, p. m., where we received an invitation from the prophet to attend the delivering of an oration, which was accepted, and two companies of the legion were sent to escort us to the grove (on the hill near the temple) where the oration was to be delivered. When we reached the brow of the hill, we received a salute from a gun there stationed, and proceeded on to the grove, where we were welcomed in a cordial and happy manner by the prophet and his people. The large concourse of people assembled to celebrate the day which gave birth to American Independence, convinced me that the Mormons have been most grossly slandered; and that they respect, cherish, and love the free institutions of our country, and appreciate the sacrifices and blood-bed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more enterprising population, as the stirring appearance of their city indicates. Nauvoo is destined to be—under the influence and enterprise of such citizens as it now contains, and her natural advantages—a populous, wealthy, and manufacturing city.

The services of the day were opened by a chaste and appropriate prayer, by an elder whose name I do not know, which was followed by rich strains of vocal and instrumental music; then followed the oration, which was an elegant, eloquent and pathetic one, as much so as ever I heard on a similar occasion. We started home about six o'clock all evidently much pleased with Nauvoo, and gratified by the kind reception of her citizens.

A Citizen of Quincy.

Editorial.

We stopped the press this month on hearing of the packet ship *Columbus* being telegraphed, and having on board elder Reuben Hadlock and several others on a mission to England, whom we had the pleasure of welcoming to the shores of this land on Saturday evening, viz., elder Reuben Hadlock, elder Sloan and his wife, elder Cairns, elder Jarmine, and elder Houston.

We have much pleasure in presenting through the medium of the Star, our beloved brother elder Reuben Hadlock, as the president of the churches in this land, according to the appointment of the Quorum of the Twelve, as the following extracts from the minutes of the councils held will shew.

Elder Pratt having arrived from England, the Quorum of the Twelve in council, May 11th, 1843,

Voted—That elder Reuben Hadlock, on his arrival in England, receive the presidency, and that he preside over the church in England, Scotland, and Ireland, and all places connected with the English mission, and that he be assisted by, and associated with elders Hiram Clark and Thomas Ward as councillors for the time being, with leave to call any one to his assistance whom he may judge proper.

Also, the Quorum of the Twelve, being in council on the 23rd May, 1843,

Voted—That elder Reuben Hadlock's mission be, to preside over the Churches in England, &c.; and over the emigration of the Saints, &c.; and over the business of the Twelve, and the Church in general in England.

Done at the city of Nauvoo, Illinois, U. S. N. A., this 28th day of June, 1843, in behalf of the Church of Jesus Christ of Latter-day Saints, according to the instructions of the first presidency.

By order of the Quorum of the Twelve Apostles

Brigham Young, *President of the Quorum.*
Willard Richards, *Clerk.*

Our beloved brother Hadlock is a man of much experience in connexion with the church, of much wisdom and prudence, and we heartily recommend him to the affections of the Saints, and solicit an interest in their prayers on his behalf, that he

may be upheld in the arduous duties that devolve upon him in the care of the churches, as well as of the emigration department. Our prayer on his behalf is, that he may be supported by the influences of the spirit of truth, that in all things he may magnify the Lord, and be instrumental in rolling onward the great work of the last days; in which prayer we feel assured the Saints of this land will heartily join.

In retiring from the immediate presidency of the church, we feel to tender our heartfelt acknowledgements to the churches generally for the manner in which we have been supported and upheld; and if in some instances our labours have been inefficient, and we have not been able to give that personal attention to many things which we could have wished, we trust it will be attributed to the multiplicity of our engagements, and not to a want of a desire to benefit the Saints.

We anticipate with pleasure that through the increase of labourers we shall be able more effectually to minister unto many from visiting whom we have hitherto been prevented; and that those churches especially who have suffered most from the loss of labourers in their midst, will have a pleasant time of refreshing from the ministrations of some of the brethren.

EVENTS OF THE TIMES.

Children Carried Away by a Whirlwind.—The *Presse* says, "A phenomenon, as strange as it was frightful, is now the subject of conversation at St. Pierre, in the Oise. Two children have been carried off by a whirlwind in presence of their parents. The whole country, within a circumference of two leagues, has been searched without any news being heard of them. It is feared they were carried into the river Oise."

Extensive Conflagration.—A letter from Pesth, in Hungary, of the 7th instant, says, "We have just learnt that a dreadful conflagration has desolated the town of Stuhlweissenburg, about thirty-five miles from this city. The fire began on the 7th, and was still burning yesterday when the dispatch was sent off; four hundred, or, according to other statements, six or eight hundred houses, were already reduced to ashes.

More Extensive Fires in London.—The inhabitants of the metropolis continue to be alarmed with a succession of destructive fires. Several conflagrations occurred during the last week but one, and numerous others have occurred during the week just past. On Saturday week a most devastating fire took place at the rope manufactory of Mr. S. Burchfield, in Pennys-field, Popiar. Owing to the immense quantity of tar, oakum, &c. on the premises, the flames soon towered to an immense height. The works were destroyed. On Sunday night the saw-mills of Messrs. Killaird, in Wentworth street, London, were destroyed by fire, and scarcely had this conflagration terminated, when another broke out in Mr. Wood's toy-warehouse, Whitechapel-road, which also destroyed the premises and all the stock. The above fires were quickly followed by fresh outbreaks in Old-street, St. Luke's; Primrose-street, Bishopsgate-street; Cottage-place, Lion-street, New Kent-road; Half-moon-street, Bishopsgate, and Wapping. At each of these fires considerable damage was occasioned, more particularly the one in Old-street, St. Luke's, which excited some strong suspicions that it had not originated from an accident, as two fires were found raging in different parts of the building. On Friday night several fires occurred. The most destructive were one in Mr. Webber's coach manufactory, in Lambeth; one at Mr. Murray's cabinet manufactory, Waterloo-road; and one at Mr. Sing's cutlery warehouse, in Jewin-street, Aldersgate. In each of these cases the premises and goods within them were destroyed.

NAUVOO.

From the Nauvoo Neighbor.

Not like the infant's growth, prolong'd and slow
To manhood's rigour, has been thine, Nauvoo!
But as the race by Pagan author's nam'd,

That spring spontaneous from their parent earth,
In all the tow'ring strength of manhood's prime,
Has thy career, so passing strange, begun.
Where we might look for childhood's nerveless arm,
And all its nameless incidental wants,
We find the hand of industry employ'd,
And busy wheels unceasingly impell'd.
Nor is there wanting, (should the red man come,
In war-dress clad to plunder and destroy—
Or foreign foe our nation to assail—
Or, worse than they, more savage and untam'd,
The hot sectarian, deaf to reason's voice,
With passion's fire illumining his eye,
And fiendish malice rankling in his heart,
With honour steel'd to mercy's gentle call,
And "MURDER" graven on his darken'd brow),
The tramp'ling steed, the "plumed troop,"
The phalanx dense, and all the dread array
Of warriors ready for the hostile charge!
Not Athens, Rome, or Thebes so famed in song,
And boasting all an origin divine,
Can point to ought in history's living page
That bears so strong an impress of the God!
Home of the Saints! unaided of thy God
Thou could'st not thus have risen from the earth,
And Phœnix-like imbibed new life,
E'en from the ashes of thy funeral pile.

Nauvoo, August 3, 1843. P.

NOTICES.

We have received with the arrival of elder Hadlock, a number of volumes of the *Times and Seasons*, in sheets.—Also upwards of eight hundred copies of Elder Winchester's *History of the Priesthood*.—Also elder Winchester's *Synopsis of the Holy Scriptures*, a most useful and valuable work, especially to the priesthood.—We have also a few copies of *An Interesting Account of Remarkable Visions and Discovery of Ancient American Records*, by O. Pratt. The whole of the above will be disposed of on as low terms as the duties on imported works will allow.

We have received a hundred copies of a reprint of a translation from an ancient Greek manuscript, entitled *The Testament of the Twelve Patriarchs, the Sons of Jacob.*" We have to remark that this publication is not at all connected with the Church of Latter-day Saints, but merely printed by a brother, elder Samuel Downes, as a relic of antiquity, containing many portions of truth, and as a general curiosity. Price 1s. 8d. — T. WARD.

CONTENTS.

Manchester Conference	81	On Counsel	90
Clitheroe Conference	83	Joseph Smith, the Mormon Prophet	92
Worcestershire Conference	84	Trip to Nauvoo	93
London Conference	84	Editorial	94
Preston Conference	85	Events of the Times	95
The Church of Christ	85	Nauvoo	95
Letter from Nauvoo	87	Notices	96

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

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HISTORY OF JOSEPH SMITH.

Continued from page 165, *vol.* 3, *of Millennial Star.*

We found the people of Seneca county in general friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad; many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, jun., were baptized in Seneca lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these three witnesses should bear record of the same, as will be found recorded, Book of Mormon first edition, page ——, and second edition, page ——.

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the aforementioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord to know if they might not obtain of him to be these three special witnesses, and finally they became so very solicitous, and teazed me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord for them the following revelation:—

Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca County, New York, June 1829, *given previous to their viewing the Plates containing the Book of Mormon.*

Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount when he talked with the Lord face to face, and the miraculous director which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God, and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them;

for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him; and as your Lord and your God liveth, it is true.

Wherefore, you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you, the gates of hell shall not prevail against you, for my grace is sufficient for you, and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four; viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfilment of the promises given in the revelation, that they should have a view of the plates, &c. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favour in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again. and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air of exceeding brightness; and, behold, an angel stood before us, in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me however that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstacy of joy, "'Tis enough; mine eyes have beheld," and jumping up, he shouted hosannah, blessing God, and otherwise rejoiced exceedingly.

Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz., to bear record of these things, in order to accomplish which they drew up and subscribed the following document:—

The Testimony of Three Witnesses.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record—which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shewn unto us by the power of God and not of man; and we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it, wherefore, to be obedient unto the commandments of God, we bear testimony of these things; and we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, this additional testimony was obtained:

The Testimony of Eight Witnesses.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold, and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, jun.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, sen.,
HYRUM SMITH,
SAMUEL H. SMITH.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers that now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions and trying to confound us. Among the latter class were several learned priests who generally came for the purpose of disputation; however, the Lord continued to pour out upon us his Holy Spirit and as often as we had need, he gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet were we able to confound those learned Rabbis of the day, whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz., that provided we continued faithful, we should also have the Melchesidec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Saviour's promise—"Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you:" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate

and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood as well as that of others who were yet to be sought after.

Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ according to the fulness of the gospel. Given in Fayette, New York, June, 1829.

Now, behold, because of the thing which you my servant, Oliver Cowdery, have desired to know of me, I give unto you these words. Behold, I have manifested unto you, by my spirit in many instances, that the things which you have written are true, wherefore you know that they are true, and if you know that they are true, behold I give unto you a commandment that you rely upon the things which are written, for in them are all things written concerning the foundation of my church, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold, the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel; wherefore, as thou hast been baptized by the hand of my servant, Joseph Smith, jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called with that same calling with which he was called. Remember the worth of souls is great in the sight of God, for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people; and if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

And now, if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy, if you should bring many souls unto me? Behold, you have my gospel before you, and my rock, and my salvation. Ask the father in my name in faith, believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men; and if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, even twelve; and the twelve shall be my disciples, and they shall take upon them my name, and the twelve are they who shall desire to take upon them my name, with full purpose of heart; and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you, wherefore you must perform it according to the words which are written.

And now I speak unto the twelve. Behold my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men nor of man, but of me, wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you; for they are given by my spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them, wherefore you can testify that you have heard my voice and know my words.

And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them, you shall show these things unto them. And you shall fall down and worship the father in my name; and you must preach unto the world, saying, you must repent and be baptized in the name of Jesus Christ, for

all men must repent and be baptized; and not only all men, but children, and children who have arrived to the years of accountability.

And now, after that you have received this, you must keep my commandment in all things; and by your hands I will work a marvellous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance and that they may come unto the kingdom of my Father; wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my spirit have spoken it. Amen.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandment of God, in the fourth month, and on the sixth day of the month, which is called April, which commandments were given to Joseph Smith, jun., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand, and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory both now and forever.—Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world, but after repenting and humbling himself, sincerely, through faith, God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the elders of the church have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man, male and female, after his own image and in his own likeness created he them,

and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day, and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved, not only those who believed after he came in the meridian of time in the flesh, but all those who from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith in his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord to all those who love and serve God with all their might, mind, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true, and according to the revelations of John, neither adding to nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter, by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it, and honour, power, and glory be rendered to his holy name, both now and ever. Amen.

And again by way of commandment to the church concerning the manner of baptism.

All who humble themselves before God and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the Church of Christ.

An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost—and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort, and baptize and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; he may also ordain other priests, teachers, and deacons, and he is to take the lead of meetings when there is no elder present; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church; neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always in all his duties in the church by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their licenses from other elders by vote of the church to which they belong, or from the conferences.

Each priest, teacher, or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorize him to perform the duties of his calling—or he may receive it from a conference.

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.

Every president of the high priesthood or presiding elder, bishop, high councillor and high priest, is to be ordained by the direction of a high counsel or general conference.

The duty of the members after they are received by baptism.

The elders or priests are to have sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner unto all those who repent. The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church, and call upon the Father in solemn prayer, saying, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his spirit to be with them. Amen."

The manner of administering the wine. He shall take the cup also, and say, "O

God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen."

Any member of the Church of Christ transgressing or being overtaken in a fault, shall be dealt with as the scriptures direct.

It shall be the duty of the several churches, composing the Church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time; and also if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

INDIAN ANTIQUITIES.

From the New York Commercial Advertiser.

The following is an extract from a letter in one of the Canada West papers—the *Kingston Herald*, if we remember right. The locality referred to is in the township of Beverly, in the Gore District. The place would be worth a visit from our friend Colcraft:—

In the fifth concession of the above township, on the banks of a small stream, which is now covered with an immense forest of stately pines and other large timber, there appears to have been a large encampment for a great length of time. And although, from the dense forest which now covers the ground, no external trace of a human hand is to be seen, yet, by excavating about one foot beneath the surface, large quantities of ashes, varying from six to twelve inches deep, bones of different kinds of animals, and numerous pieces of earthen pots, are found in great abundance. The pots appear to have been used in cooking food, as they are burned black, and bear evident marks of having been much exposed over the fire; the workmanship of them is good, and there can be no question of its having been performed by a skilful hand, as the pieces found are ornamented with rims and various figures which could only have been performed by a person having a scientific knowledge of the work. The ashes are as much under the roots of the largest trees as elsewhere, which proves to a demonstration that this immense forest has grown up since this race of people occupied that section of the country.

About five miles north of this appears to have been a place of much bloodshed. In this part of the township there are many rolling hills leading from east to west, uniform in their size and appearance, as well as productiveness of soil, the uncultivated part of which is covered with a forest of large trees intermixed with pines of the first magnitude. Upon one of those hills I saw eleven graves or vaults containing human bones! from their size, as well as the immense quantities of bones which lay exposed (and which had been thrown out by persons who had dug for the purpose of making discoveries), there can be no doubt that many hundreds had been slain, and buried there at the same time. About three-fourths of a mile from that is another hill of a similar size and appearance, on which are vaults, one of which (about eighteen by twenty feet) I opened, for the purpose of making some discovery which would lead to a developement of the mystery connected with this race of people.

I opened a small place, three feet in diameter; after removing about a foot of the surface, I came to a quantity of bones as closely packed as possible, from their having been promiscuously thrown in together. From their appearance, I think at the time of their deposite they must have been from six to seven feet deep; there was the stump of a large pine tree upon the top of this vault, which had decayed to that degree that I could only judge of its magnitude by its roots, and the decomposed parts which remained upon the mound. I found in the small opening which I made, about twenty skulls; the bones generally showed that they had been a very large race of people. By comparing the thigh bones with some of the largest men in the neighbourhood, they were found to be about three inches longer than in the generality of men; in the same hole I found several sea shells resembling the conk shell; also several plates which appeared to have been manufactured out of the shells, and converted into a kind of armour for the shoulders, in order to protect the joints from injury. I likewise found great quantities of beads, which generally lay in a curve around the under jaw of the skeletons.

These beads are of various sizes, and composed of a variety of materials; some are three inches long and appear to have been made of wood, petrified, the different grains of which are quite plain to be seen; others are one and a quarter inch long, composed of glass of fine colours—blue, white, red, yellow and brown; others are of marble, of curious workmanship; together with a variety of smaller sizes, which appear to have been manufactured out of the sea shells, and very much resemble button moulds. On examination of the skulls I found some fractured, as if done with the blade of a battle axe, while others were dented in, apparently with the pole. Their warfare appears to have been carried on principally with the battle axe, as great numbers of this weapon are found on the hills where it is supposed the battles have been fought. They lie several inches under the surface, and are only found by farmers when ploughing their land. Twelve of them were found together where a large pine tree had turned up, which had evidently grown over the axes after their deposit in that place, showing the lapse of time since those children of nature had contended with each other in the field of battle.

Notwithstanding the obscurity which hangs over the transactions of these natives of the forest, there are several circumstances, connected with the discoveries already made, which plainly prove that at some period they must have maintained an intercourse with some civilized nation; for instance, the battle axe, which they possessed in great numbers, must have been manufactured by experienced workmen; the iron is of the best quality, having been proved by blacksmiths in the neighbourhood, and appears not to have suffered any particular injury from rust. The workmanship cannot be surpassed by any of our blacksmiths of the present day. They are perfectly smooth, and appear to have been worked with a set hammer; they are generally stamped with a round punch forming a kind of star, but no letters have yet been seen on them, by which their origin can be traced; they have no steel on them, which proves that they must have been designed for war, instead of cutting wood.

Another circumstance which proves their intercourse with the whites is, that several large brass and copper kettles have been found in some of the graves above mentioned, together with the sea shells before related. There is also the appearance of corn having been raised by them, the hills of which, appear in regular order in some parts of the heaviest forest, but no article has yet been discovered which wore the appearance of having been used in husbandry. The greatest mystery which hangs over these people is the manner of their departure from that section of the country, without leaving any clue by which they can be traced.

A VISIT TO NAUVOO.

BY SAMUEL A PRIOR, A METHODIST MINISTER.

From the Times and Seasons.

I feel somewhat unwilling to go from this city until I have returned my sincere thanks for the kind treatment I have received from all with whom I have had any intercourse since I first came into this place. I must confess that I left home with no very favourable opinions of the Latter-day Saints.—I have had the misfortune to live always among that class of people who look upon a *Mormon* as a being of quite another race from the rest of mankind, and holding no affinity to the human family. My ears had been so often assailed by the tales of their vice and immorality, that I could not but reflect, in spite of my determination to remain unprejudiced, that I should witness many scenes detrimental to the christian character, if not offensive to society. My friends

crowded around me, giving me many cautions against the art and duplicity of that deluded sect, as they called them, and intreated me to observe them closely and learn the true state of their community. I set out on foot, making my arrangements to continue there until I was satisfied what kind of beings the Mormons were. It was something over sixty miles, and on the road I often had time to reflect upon the errand of my journey, and fancy to myself the condition in which I expected to find them.

On my arriving at Carthage, I accidentally met an old and much-beloved friend, who was himself a member of the church. Having been apprised of my design in visiting the church of Latter-day Saints, he very kindly offered to accompany me to Nauvoo, the city of the prophet, but stated that he would be compelled to visit a little town called Macedonia, before he could go up, and wanted me to go with him as it was only eight miles distant. I kept up a lively discourse upon the subject of Mormonism, and the ready and appropriate answers he gave to the numerous questions I put to him, convinced me that their doctrine was not as bad as I had anticipated. At Macedonia I was kindly received by Mr. Andrews, who, being informed by my friend, who and what I was, cordially received me, bidding me welcome to his humble abode with all the feelings of a long absent though respected brother. This reception, so vastly different from what I had expected, totally enamoured me, and put to blush all my former anticipations of cold, harsh, and morose expressions which I expected to meet from all who became acquainted with my calling and station in life. I found Mr. Andrews a man of general intelligence, of good moral notions and correct religious ideas. Although I could not agree with him in all points, yet I found him liberal and open hearted, far beyond my fondest expectations. The next day at eleven o'clock, I had the honour for the first time in my life to hear the prophet preach, a notice of which had been circulated the evening before. I will not attempt to describe the feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation—I supposed that I should be enabled to discover in him some of those thoughtful and reserve features, those mystic and sarcastic glances which I had fancied the ancient sages to possess. I expected to see that fearful faltering look of conscious shame, which, from what I had heard of him, he might be expected to evince. He appeared at last—but how was I disappointed, when, instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerable large proportions. I was sadly disappointed, and thought that although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasy and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain—I listened with surprise—I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account that I might not be able to find fault with it; for instead of a jumbled jargon of half connected sentences, and a volley of imprecations, and diabolical and malignant denunciations heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the scriptures to suit his own peculiar views, and attempt to weave a web of dark and mystic sophistry around the gospel truths which I had anticipated, he glided along through a very interesting and elaborate discourse, with all the care and happy facility of one who was well aware of his important station, and his duty to God and man; and evidencing to me that he was well worthy to be styled "*a workman rightly dividing the word of truth,*"

and giving without reserve, "*saint and sinner his portion in due season;*" and I was compelled to go away with a very different opinion from what I had entertained when I first took my seat to hear him preach. In the evening I was invited to preach, and did so.—The congregation was large and respectable—they paid the utmost attention. This surprised me a little, as I did not expect to find any such thing as a religious toleration among them.—After I had closed, elder Smith, who had attended, arose and begged leave to differ from me in some few points of doctrine, and this he did mildly, politely, and affectingly; like one who was more desirous to disseminate truth and expose error, than to love the malicious triumph of debate over me. I was truly edified with his remarks, and felt less prejudice against the Mormons than ever. He invited me to call upon him, and I promised to do so. The next morning I started for Nauvoo, but my feelings were beginning strangely to alter. I found one stay after another fast giving away, and a solemn and awful reflection was awakened in my mind.

But there was one thing yet remaining. I had not yet seen Nauvoo, and so often having heard that it was the most degraded place in the world, the very sink of iniquity, and that all who lived there were liars, thieves, and villains; who were the refuse of society and the filth of the world, that in spite of my better judgment, I expected to see some traces at least of that low prostitution which I had so often heard charged upon them.

At length the city burst upon my sight, and how sadly was I disappointed. Instead of seeing a few miserable log cabins and mud hovels which I expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The far-spread plain at the bottom of the hill was dotted over with the habitations of men with such majestic profusion that I was almost willing to believe myself mistaken; and instead of being in Nauvoo of Illinois, among *Mormons*, that I was in Italy at the city of Leghorn (which the location of Nauvoo resembles very much) and among the eccentric Italians. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labour of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities in the west.

The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which is now raised fifteen or twenty feet above the level of the ground. The few trees that were permitted to stand, are now in full foliage, and are scattered with a sort of fantastic irregularity over the slope of the hill.

But there was one object which was far more noble to behold, and far more majestic than any other yet presented to my sight—and that was the wide-spread and unrivalled father of waters, the Mississippi river, whose mirror-bedded waters lay in majestic extension before the city, and in one general curve seemed to sweep gallantly by the devoted place. On the farther side was seen the dark-green woodland, bending under its deep foliage, with here and there an interstice bearing the marks of cultivation. A few houses could be seen through the trees on the other side of the river, directly opposite of which is spread a fairy isle, covered with beautiful timber. The isle and the romantic swell of the river soon brought my mind back to days of yore, and to the bright emerald isles of the far-famed fairy land. The bold and prominent rise of the hill, fitting to the plain with an exact regularity, and the plain pushing itself into the river, forcing it to bend around its obstacle with becoming grandeur, and fondly to cling around it to add to the heightened and refined lustre to this sequestered land.

I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality; but was both

astonished and highly pleased at my ill success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred or impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite, and industrious.

I conversed with many leading men—found them social and well informed, hospitable and generous I saw nothing but order and regulation in the society. Where then, I exclaimed, is all this startling proof of the utter profligacy of Nauvoo? Where, in the name of God, is the immorality charged upon the citizens of it; and what dreadful outbreaking crimes have given men the licence to deprecate this place so much as they do? Where is the gang of marauders, horse thieves, and ruffians, the drunkards and vicious men of Nauvoo? Where are the horrid forms of human beings distorted with hellish rage and maddened ire? Where are the dark and diabolical superstitions? Where are those specimens of credulity and ignorance? Where are those damning doctrines of demons? Where, in fine, is this slough, this sink of iniquity of which I have heard so much? Surely not in Nauvoo. They must have got the wrong place, or wilfully lied about it. I could but blush with disappointed shame for my friends who had so misinformed me, and very soon made up my mind, like the Queen of Sheba, not to believe any reports of enemies, but to always, like her, go and see for myself. Reader, go thou and do likewise; and if you have heard the place praised, go up and see, and lo and behold, you will find the half has not been told you.

Editorial.

We feel to recommend with much pleasure, to the attention of the Saints, the following address of our beloved brother and president, elder Reuben Hedlock,

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We rejoice to be enabled to continue the life of our beloved president, Joseph Smith, and we feel assured that the Saints will fully sympathize with us in this matter.

ADDRESS OF THE PRESIDENT IN ENGLAND,

TO THE SAINTS SCATTERED ABROAD THROUGHOUT ENGLAND, IRELAND, AND SCOTLAND, AND ALL CLASSES CONNECTED WITH THE ENGLISH MISSION.

Elder Pratt having arrived from England, the Quorum of the Twelve in Council, May 11th, 1843,

Voted—That elder Reuben Hedlock, on his arrival in England, receive the Presidency, and that he preside over the Church in England, Scotland, and Ireland, and all places connected with the English Mission; and that he be assisted by, and associated with, elders Hiram Clark and Thomas Ward, as councillors for the time being, with leave to call any one to his assistance whom he may judge proper.

Also, the Quorum of the Twelve, being in Council on the 23rd May, 1843,

Voted—That elder Reuben Hedlock's mission be, to preside over the Churches in England, &c.; and over the emigration of the Saints, &c.; and over the business of the Twelve, and the Church in general in England.

Done at the city of Nauvoo, Illinois, U. S. N. A., this 28th day of June, 1843, in behalf of the Church of Jesus Christ of Latter-day Saints, according to the instructions of the First Presidency.

By order of the Quorum of the Twelve Apostles,

BRIGHAM YOUNG, *President of the Quorum.*
WILLARD RICHARDS, *Clerk.*

Agreeably to the above appointments let it be understood by all the Saints in the United Kingdoms, and in all places connected with the English Mission, that the Presidency in Britain will be as follows:—

PRESIDENT,
REUBEN HEDLOCK,
COUNCILLORS,
THOMAS WARD, HIRAM CLARK,

and all communications hereafter, in any wise relating to the affairs of the Church or Emigration, must be addressed to Reuben Hedlock, and Co, to insure attention.

Beloved Brethren and Sisters,—After an absence of more than two years from England, through the blessing of God I have the privilege of addressing you again through the pages of the STAR; and, by way of introduction, I would ask you a few questions concerning your welfare and prosperity in the gospel of Christ.

Are you strong in the faith of the new and everlasting covenant, revealed unto man by the power of God? If so, be faithful unto the end, and you shall receive a crown of life in the kingdom of your God; if not, humble yourselves before him, and never cease praying unto him, until you know for yourselves,—remembering that he that lacketh wisdom may ask of God, who giveth to all men liberally and upbraideth not; also, that eternal life consists in the principle of revelation and knowledge to know the only true God and Jesus Christ whom he hath sent.

Do you live by every word that proceedeth out of the mouth of God, remembering that it is not the hearer but the doer of the word that will be justified before him? Do you walk together in the unity of the spirit, and in the bonds of peace, having no hardness one with another, enjoying all the spiritual blessings of God? If so, continue faithful; if otherwise, repent; for, remember that where two or three are met together, being united, there Christ has promised to be also; and that the prayer of faith will save the sick and the Lord will raise them up. Brethren, it is a united faith, and firm reliance on the promise of Jehovah that brings the desired blessings.

Do you meet together often, to commemorate the death and sufferings of our Lord Jesus Christ, without any hardness in your hearts towards each other; witnessing unto God, the Eternal Father, that you always remember the death and sufferings of his Son, and walk in the unity of the spirit; waiting for his second coming with power and great glory? If so, continue faithful; if otherwise, repent, remembering that our heavenly Father will not forgive our trespasses, unless we forgive them that trespass against us.

Is the tongue of slander and falsehood silent in your midst? has back-biting and evil speaking no place in your assemblies? If so, blessed are ye, for when you meet to worship God, each one shall be able to testify of what the Lord hath done for him, and the power of God will be manifest in your midst. But if jarring and contention exist among you, you will assemble together in vain, for the Lord will not be with you—the healing powers of heaven will cease to be manifest—the spirit of intelligence that unfolds the principles of eternal life will leave you, and you will, without repentance and reformation, go to destruction; for remember, if you are not one, you are not Christ's, and if not, at his coming you will not enjoy the blessings of the first resurrection, and reign with him a thousand years.

As fathers do you stand at the head of your family, as Christ stands at the head of the church, to nourish and cherish them, and call them together around the altar of prayer morning and evening, and offer up thanksgiving and praise to Almighty God for the plan of salvation, and the gift of his Son for the sins of the world? If so, be faithful and you will enjoy their society in the kingdom of God; if otherwise, you may expect disappointment and death.

As mothers do you assist your companion in teaching your young and tender offspring the principles of the gospel of Christ? Do you watch their young and tender years, before the seeds of wickedness are sown in their hearts, and strive to implant the seeds of virtue and truth instead thereof? If so, you will reap the reward of your labours, and enjoy their society in the kingdom of God; if otherwise, you will behold them in misery, and deplore the loss of misspent time, and weep over them when it is too late; for it is written—"train up a child in the way he should go, and when he is old he will not depart from it."

Are any of you companions of those who have not embraced the faith of the Saints? If so, go out and in before them as Saints of the Most High God, observing that godly deportment, firmness to truth, sincerity in prayer, mildness in manners, courtesy in behaviour that characterizes a child of God, and you will assuredly gain your companion if they are within the reach of salvation. Do not quarrel and contend with one another, for by so doing you both partake of the spirit of contention, which is not the spirit of God.

Do you remember the darkness you were once in before you embraced the truth? If so, when you preach to them that sit in darkness, be gentle and courteous—entreat, exhort, admonish with love; rebuke with forbearance, and teach with humility, for a spirit of love will beget a spirit of love; and a spirit of contention will beget a spirit of contention. Remember what measures you meet to others, it shall be measured to you again.

Are you called to different offices in the kingdom of God through the order of the holy priesthood? If so, remember that the great head of the church ascended up on high, and gave gifts unto men for the work of the ministry, for the edifying of the body of Christ, until we all come, in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ; and that he has shed forth his holy spirit, dividing to every man, severally as he will, that all whom he has called and ordained, might enjoy it to qualify them to minister acceptably before him in their respective offices, whereby they might prove the salvation of their fellow men. Therefore, let every servant of the Lord magnify the office whereunto he is called; let not the head say unto the feet, I have no need of you, for without the feet, how shall the body be able to stand, for the body hath need of every member that the system may be perfect.

Let the servants of God beware how they deal with the souls of men, that they by their walk and conversation do not prevent some from embracing the truth; but let every one look to him who is set in higher authority in the church than himself; and let him who is set to preside be subject to the revelations of Jesus Christ, and the counsel of his will, as he is subject to the will of the Eternal Father; so let his servants be subject to the powers that are ordained of God, for through this channel life and immortality are brought to light, and the truth shall eventually be disseminated where darkness and error reign, until the knowledge of God covers the earth as the waters cover the great deep.

As hearers do you uphold the servants of the Lord by the prayer of faith, that you through them may receive, dictated by the Holy Spirit, the words of eternal life? Do you abide the instructions of those set in the Church to teach? If so, you will grow up as calves of the stall, and enjoy the blessings of heaven; but if you refuse their counsel, when it is given in meekness and humility before the Lord, your minds will be darkened, and you will turn from the truth sooner or later, and go to destruction; therefore, I would say to the Saints, far and near, hearken to the voice of the spirit of the Lord, that you may enjoy his presence in the world to come.

Beloved Brethren and Sisters,—Having been called and ordained of God to preside over the Churches of the Latter-day Saints throughout the British Isles, by the the authority of the same in Nauvoo; it is with trembling that I step forth in this arduous and responsible station, when I reflect back and behold the wisdom and intelligence that has flowed from the lips and pens of my predecessors, and the enlightened people with whom I am immediately connected, and the responsibility I am under to Almighty God for the talent he has given me, and the stewardship with which I am instrusted, and the salvation and well-being of the Saints over whom I am called to preside; yet calling to mind the high privilege I enjoy of being immediately connected and associated with those experienced servants of the Lord, elders Thomas Ward and Hiram Clark, and having the prayers of the Saints, which I most earnestly request, and entreat an interest therein, that I, with my brethren, may be able to counsel in righteousness for the salvation of the Saints both spiritually and temporally, and for the advancement and rolling onward of the cause of God in this land and among the nations of the earth.

Beloved Brethren,—Inasmuch as we are called to preside over the affairs of the Church of God in this land, you will bear with our infirmities, and forgive our weaknesses, for be assured that there shall not be any lack on our part in laying before you those principles from time to time, that will redound to the glory of God and your salvation, according as we become acquainted with them; and inasmuch as it is our duty when we behold iniquity creeping into the Church, we shall according to the wisdom that God shall give us, rebuke with plainness, without respect of persons and without hypocrisy; and when the well-being and prosperity of the cause of God demands it, we shall, by the voice of the church, remove the stumbling blocks out of the way, if in so doing we pluck out the right eye of a society, or cut off a right arm.

We may be thought to speak too severely on this subject, but we would reply that our souls delight in plainness, and the cause of God, and the salvation of the children of men; and that the preservation of the purity of the doctrines of our Lord Jesus Christ, demand our decision in righteousness, and its execution with promptness, in the affairs of his kingdom entrusted to our care.

There is one subject I would mention before I close my remarks, which is respecting publications. According to instructions received, no printing of any kind will be allowed in connexion with the Church of Jesus Christ of Latter-day Saints, in the British Islands, except it be by the consent and under the superintendence of the Presidency.

I shall on a future occasion avail myself of the columns of the STAR to address you on several important subjects, and in the meantime would pray that the Lord may bless you and save you in his celestial kingdom. Amen.

REUBEN HEDLOCK.

THE MORNING STAR.

The night is wearing fast away,
A streak of light is dawning,
Sweet harbinger of that bright day,
The fair Millennial morning.

Gloomy and dark the night has been,
And long the way and dreary;
And sad the weeping Saints are seen,
And faint, and worn, and weary.

Ye mourning pilgrims! cease your tears,
And hush each sigh of sorrow;
The light of that bright morn appears,—
The long Sabbatic morrow.

Lift up your heads—behold from far,
A flood of splendour streaming!—
It is the bright and Morning Star,
In living lustre beaming.

And see that star-like host around
Of angel bands attending;
Hark! hark! the trumpet's glad'ning sound,
'Mid shouts triumphant blending.

He comes—the Bridegroom promis'd long—
Go forth with joy to meet him;
And raise the new and nuptial song,
In cheerful strains to greet him.

Adorn thyself, the feast prepare,
While bridal strains are swelling;
He comes, with thee all joys to share,
And make this earth His dwelling.

NOTICES.

To our Agents.—We should like to receive all orders for the December Star as early as the 20th of November, as we are engaged to be in London on the 2nd of December.

BOOKS ON SALE.

Book of Mormon	6s.	6d.	@ 5s.	0d.
Voice of Warning			1s.	9d.
Third Volume of the Star			3s.	0d.
Poems, &c., by Elder P. P. Pratt			1s.	6d.
Hymn Book			2s.	0d.
History of the Priesthood			1s.	6d.
Synopsis of the Scriptures			2s.	0d.
Heaven on Earth			0s.	2d.
The current numbers of the Star (each)			0s.	3d.
Seventeen current numbers of the Times and Seasons* (each)			0s.	4d.

* Seven numbers to be received to complete the volume.

CONTENTS.

History of Joseph Smith	97	Editorial	108
Indian Antiquities	104	Poetry	112
A Visit to Nauvoo	105	Notices	112

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 8. DECEMBER, 1843. Vol. IV.

HISTORY OF JOSEPH SMITH.

Continued from page 104.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, N. Y., secured the copyright, and agreed with Mr. Egbert Grandon to print five thousand copies for the sum of three thousand dollars.

I wish to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates:—

THE BOOK OF MORMON,

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES, TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation.

Written and sealed up, and hid up unto the Lord, that they might not be destroyed—to come forth by the gift and power of God unto the interpretation thereof—sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile—the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

The remainder of the title page is, of course, modern.

A commandment of God and not of Man, to Martin Harris. Given at Manchester, New York, March, 1830, *by Him who is eternal.*

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself, retaining all power even to the destroying of Satan and his works at

the end of the world, and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless, wherefore I revoke not the judgments which I shall pass; but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether for my name's glory; wherefore I will explain unto you this mystery, for it is meet unto you to know, even as mine apostles. I speak unto you that are chosen in this thing even as one, that you may enter into my rest. For, behold, the mystery of godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name, wherefore—

Eternal punishment is God's punishment;
Endless punishment is God's punishment:

wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name; and it is by my almighty power that you have received them, therefore I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I God have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit; and would that I might not drink the bitter cup and shrink; nevertheless, glory be to the Father. And I partook and finished my preparations unto the children of men; wherefore I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea even in the least degree you have tasted at the time I withdrew my spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish. Learn of me and listen to my words—walk in the meekness of my spirit and you shall have peace in me. I am Jesus Christ, I came by the will of the Father, and I do his will.

And again, I command thee that thou shalt not covet thy neighbour's wife, nor seek thy neighbour's life; and again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant; that they may believe the gospel, and look not for a Messiah to come who has already come.

And again, I command thee that thou shalt pray vocally as well as in thy heart! yea, before the world as well as in secret; in public as well as in private; and thou shalt declare glad tidings, yea, publish it upon the mountains and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels, yea, even destruction of thyself and property. Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family and speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying—"Hosannah! hosannah! blessed be the name of the Lord God."

Pray always, and I will pour out my spirit upon you, and great shall be your blessing, yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness, or canst thou run about longer as a blind guide, or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me, thy Saviour. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had an opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. P. Whitmer, being six in number, on Tuesday the sixth day of April, A. D. one thousand eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an elder of said church. We then took bread, blessed it and brake it with them, also wine, blessed it and drank it with them. We then laid our hands on each individual member of the church present, that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith, jun. Given April 6th, 1830.

Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of our Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith, which church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith, for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory; for thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins and the manifestations of my blessings upon his works.

For, behold, I will bless all those who labour in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore it behoveth me that he should be ordained by you, Oliver Cowdery, mine apostle—this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this Church of Christ, bearing my name, and the first preacher of this church unto the church and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo, to the Jews also. Amen.

We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the spirit manifested unto us, and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament.

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church, among the rest my own father and mother were baptized to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

Revelation to the Church of Christ which was established in these last days, in the year of our Lord, 1830. *Given at Manchester, New York, April,* 1830, *in consequence of some desiring to unite with the Church without re-baptism who had previously been baptized.*

Behold, I say unto you that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this church to be built up unto me, even as in days of old; wherefore enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I enquired of the Lord and received for them the following:—

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, sen., and Joseph Knight, sen. Given at Manchester, New York, April, 1830.

Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and for ever. Amen.

Behold, I speak unto you, Hyrum, a few words, for thou also art under no condemnation, and thy heart is opened and thy tongue loosed, and thy calling is to exhortation, and to strengthen the church continually; wherefore thy duty is unto the church for ever, and this because of thy family. Amen.

Behold, I speak a few words unto you, Samuel, for thou also art under no condemnation, and thy calling is to exhortation and to strengthen the church; and thou art not as yet called to preach before the world. Amen.

Behold, I speak a few words unto you, Joseph, for thou also art under no condemnation, and thy calling also is to exhortation and to strengthen the church. And this is thy duty from henceforth and for ever. Amen.

Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places. And, behold it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the labourer. Amen.

On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number; our meeting was held by previous appointment at the house of Mr. Whitmer, Fayette; large numbers of people attended, and the same day the following were baptized; viz., Hyrum Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer, and on the 18th day Peter Whitmer, sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom county, N. Y., with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable. We held several meetings in the neighbourhood; we had many friends and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that

he should get into a mudhole would he not try to help himself out? and that we were willing now to help him out of the mudhole. He replied, that provided he had got into a mudhole through carelessness, he would rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbours and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, "if you know that I can, it shall be done," and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.*

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—"I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

All this was witnessed by many, to their great astonishment and satisfaction when they saw the devil thus cast out, and the power of God and his holy spirit thus made manifest. So soon as consciouness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it; and finally, the greater part of them became members of the church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon (the stick of Joseph in the hands of Ephraim) had now been published for some time, and as the ancient prophet had predicted of it, "It was accounted as a strange thing." No small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity, but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side; that we had both the Father and the Son, because we had the doctrines of Christ and abided in them, and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above

* This was the first miracle which was done in this church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honour and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work, which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannahs to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca lake, viz: John Poorman, John Jolly, Jerushee Smith, Catherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

A DISCOURSE,

DELIVERED BY ELDER AMASA LYMAN, AT THE CONFERENCE.

From the Times and Seasons.

It is with a degree of satisfaction that I address you after the variety that has graced the feast during the last few days, in which the beasts spoken of by Daniel and John have been served up in good style and rendered quite palatable.

On reflecting upon the subjects that have been agitated and discussed since the sitting of our conference, it has occurred to my mind that nothing has been said in direct reference to the Book of Mormon, a belief in the truth of which constitutes one of the peculiar characteristics by which we, as Latter-day Saints, are distinguished from those who do not believe in any revelations but those contained in the Bible. My reasons for offering such reflections on this subject as shall be suggested to my mind, are, that they may chance to fall upon the ear of some one enquiring after the truth: being aware that I also address a number who are called with me to take a part in bearing the truth before

the world, to rend asunder the veil of darkness that has obscured the light of truth, and let it shine in the face of men. In making my remarks I shall not dwell upon the scripture, but offer some plain reasons that may be deduced from certain plain statements in the scriptures, thus learning who, according to the Bible, reason, and good logic, are deceived in believing, and impostors for teaching as do the Latter-day Saints; and believing that God ever did and ever will give revelations for the salvation of mankind; or others, for teaching as they do and professing to believe that all revelation is contained in the Bible. To carry out the investigation proposed, we shall be led to inquire after the facts upon which is predicated the necessity of revelation to any of the numerous progeny of Adam in any portion of the habitable earth. To commence, then, we ask the question, had Jehovah an object in the creation of the human race? If so, the nature of that object? that we may be prepared to judge whether it could be accomplished without revelation or not. That we may learn that he had an object, and something of its nature, we will hear the words of the apostle Paul to the Hebrews, ii. 10—"For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Here we have a statement by inspiration, in relation to the purpose of God in the creation of man, which was to make them sons of God. That we may be satisfied whether there exists a possibility that he should be foiled in his purpose or change his mind, we will hear the testimony of James i. 17—"Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." If the apostle has told the truth in this matter, we cannot expect a change to suit the caprice of the creature man. We have already learned that the purpose of God was to bring many sons unto glory; that it was impossible to accomplish this without revelation we infer from the scriptural testimony; for, says the evangelist, "He, the Lord came to his own, but his own received him not, but unto as many as received him, gave he power to become the sons of God, even as many as believed on his name." By this scripture we learn that men had power to become the sons of God, by believing on the name of Jesus. The question here arises, could they have had it without? If so, then we must charge the omnipotent God with an incompetency of judgment that would disgrace beings of less capacity than himself, by calling into requisition means that the accomplishment of his work did not require. Inasmuch, then, as it was his purpose to make sons of the human race, there was left no alternative but to reveal himself, or not accomplish his object in the creation of men. From our examination of this subject thus far, we learn that the accomplishment of the object for which men were created, demanded that God should reveal himself—for, says the apostle Paul, "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?" Again, the justice of God requires that he should give to his creatures a manifestation of his law, that he might, in justice, bring them into judgment before him, that every creature might receive according to their works. Having reasoned thus far in relation to the principles that govern revelation, we learn that, just as sure as God did purpose from before the foundation of the world to save men, so sure it is that he purposed to reveal himself for its accomplishment. We will conclude our reasoning on this point with a reference to the declaration of Jesus, recorded by John: "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent;" and "no man," says the apostle, "can say that Jesus is the Lord, but by the Holy Ghost." For the history of the facts from which we have made the preceding deductions, we are indebted to the Bible—and for the Bible, we are indebted to the Jews. The next thing to be examined, is the extent to which the Bible record may be applicable to the human family, as a rule to fix their future destinies in the day of retribution according to their works. To set this matter in order, and upon principles not to be mistaken, we shall commence and apportion the scriptures as they were given, and as they must appear in that day when the books are opened, and the

dead judged out of the things written in them. What portion, then, will it be by which the people anterior to the flood can be justified or condemned, but that which was revealed to them; so that the judgment of that people makes use of that portion of the Bible given to them—the people from Noah to Moses, that portion revealed to them—from Moses to Christ, that portion given to them, which takes us through the Old Testament; and when the people to whom the apostles preached the gospel shall come into judgment, it will require the word spoken to them. Thus we have used all revelations of God in both Old and New Testaments, and but a small portion of the family of man yet received their doom. Thus far our investigation has been confined to the dealings of God with that portion of the human race located on the continent of Asia, and we have made that portion of the earth, the theatre of all His wondrous works; but we will now enlarge our view of the subject, and cast a look across the wide waste of waters, where the great western continent stretches itself between the two extremities, north and south, with its unnumbered millions of inhabitants, and inquire if they bear the same relation to God as the people of Asia. If we contemplate their physical organization and mental endowments, we find them the same. If the fact that the Greek, the Jew, or the Roman were not able to "believe on him of whom they had not heard," it was equally so with the American—so that, reasoning from analogy, we conclude them to be a part of the same great family, blessed with the same endowments, subjected to the ills of mortality, and the same inability to save themselves from the ruinous effects of the fall.

But to show to every reflecting mind, that if the Bible is true, our conclusions are correct, we will now advert to some statements in the scriptures. We commence with Acts xvii. 26—"And hath made of one blood all nations of men to dwell upon all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." We would here remark, that if there is any truth or good sense in the word of the apostle, that wherever there are nations of men that dwell on the face of the earth, they are of the same blood—made by the same God and Father of all, consequently bearing the same relation to God by creation. But have they, we would now enquire, been equal sharers in the rich promises made for the salvation of men and revealed in Asia? Admitting the truth of the religious dogmas, which say that the Bible contains all revelations of the age, we answer they have not, for it was not until about the end of the fifteenth and beginning of the sixteenth century, that the vast continent on which we dwell became known to modern geographers, thus opening the way that the canonical law might visit the western continent; whereas the scriptures inform us, that as early as the founding of Babel, a few years subsequent to the flood, men were scattered into all the earth, according to Genesis xi. 8—"So the Lord scattered them abroad from thence upon the face of ALL the EARTH, and they left off building the city." America, therefore, must have received her portion. But, says the grave objector to the faith of the Saints, how came they here, as the art of ship-building was not known? At the same time, however, he will tell us, with all the apparent sanctity that religion can inspire, that he believes the Bible with its account, that God took dust and made a man, and him a living soul—but still can have no conception how he could, not make men, but merely transport them to this part of the earth. For the moment we leave the objector to wonder at the deep mystery of his own ignorance, while we examine a little farther the tendency of that anti-biblical doctrine, which tells us that the Bible contains all the words of God, which word, says the Saviour, is to judge all men at the last day; to which also agrees the declaration of John, who says, Revelations xx. 12—"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." The revelator here speaks of a plurality of books, which the advocates of many of the religious dogmas of the age tell us is the Old and New Testaments—a flimsy evasion of the truth, but in perfect keeping with the bigotry and holy ignorance of the age. For present convenience we suppose ourselves having an existence in the time when all the numerous progeny of Adam are called into judgment before God, in whom there is no injustice whatever to be judged out of the things written in the books according to their works. The men of Asia, Africa, or Europe, might be required to pass under the ordeal of the word there written, from the fact that he might have been one of the favoured few to whom God had had respect in the day of revelation in the east; but in the vast assemblage we find a multitude whose lot has not been cast in the great theatre of revelation in Asia, who, if the popular theories of the age are correct, must have lived in ignorance of those sublime truths which are found in the Bible; so that we not only find them brought to be judged and condemned for not having kept a law they never knew, but for the first time to have the idea suggested to their minds of its existence, or the existence of a God to whom they were amenable. I speak this of those who dwelt here anterior to the discovery of this continent by the Europeans. Humanity shudders at the thought. Justice outraged, retires from the scene, while a shade, blacker than midnight, is cast on the character of that God in whom all perfection dwells. Angels unnumbered weep over the scene. Millions of human beings consigned to eternal fire, because they have not obeyed a law they never heard. Shame—shame to the intelligent man or woman that would believe it; and condemnation and perdition to them that teach it. But John heard individuals around the throne of God, saying that they had been redeemed out of every kindred, tongue, people and nation, and were made unto God kings and priests. Revelations v. 9. And as men were not made kings and priests in Asia without revelations, we conclude that, as in God there is "no shadow of turning," it required the same cause to produce the same effect in America. This principle carried out would extend the benefits of revelation to all people; that when they are brought into judgment, and the books opened out of which they are to be judged, it will be the law they have known, consequently by it they are either justified or condemned. Thus God is just, and the protecting ægis of the plan of salvation is universally thrown around suffering humanity. Thus the justice, mercy, and immutability of God, together with the necessities of the creature man, form the considerations that influence the counsels of omnipotence in preparing the means of salvation.

VISIT TO NAUVOO—A SKETCH.

From the Nauvoo Neighbor.

It was a cloudless morn. The sun rose in majesty and splendour, as myself and friend H—— crossed the beautiful stream at the end of the town which claimed our residence. The chiming of bells in the distance and the last glimmering of the church spire, readily informed us we were leaving our homes, and for what? was the ready interrogatory. To visit the eighth wonder of the world: the city of Nauvoo and the Mormons. The forests were covered with their richest foliage; the birds sang melodiously; the prairies were covered with their numerous herds, and the plains were blended with an innumerable variegation of flowers, which lent rich fragrance to the breeze. Whilst conversing upon the strangeness of our expedition; of the expectation of so soon proving or disproving the truth or falsity of every day's report; and if true, the hazard we were about to make of losing life, reputation and property, and the warm solicitations and anxiety of our friends for our safety in visiting a place and people said to be devoid of christianity, morality, or civilization; and other topics connected with our journey,—the time passed imperceptibly, and at the end of a delightful prairie, we were aware the sound of the winding horn informed us it was time for refreshments. A short time and we were again on our way. The day continued pleasant and warm. Crops everywhere shewed the effect of a long winter: still the exertions of the farmer seemed no where diminished. Towards evening we were ferried across a stream of considerable size and passed through a rich alluvial bottom, covered with a heavy growth of timber. Night overtook us near an indifferent log building, at which we found entertainment for the night. Our host seemed very communicative; and, upon being

informed of our business, voluntarily gave us a detailed account of the Mormon difficulties with Missouri; of their settlement in this state; their many aggressions, &c. This account appeared very plausible, although it seemed entirely exparte, notwithstanding our worthy host assured us he had heard all to be facts. Amongst other things he informed us there was a small town called Macedonia (formerly Ramus) about twenty miles east of Nauvoo, built and inhabited almost exclusively by Mormons. We at once determined to pass through this place, as it was nearly on our route, and ere the rays of the sun illumined the horizon we were "under weigh." The country through which we passed was beautiful, with here and there a cluster of buildings which in better times had bid fair for business and happiness, but now stand half evacuated, with costly buildings unrepaired and uninhabited. The sound of the hammer and merry whistle of the carpenter had ceased. The mechanic had left his once busy shop for want of employment, and attached himself to farming for a sustenance, or sought a more suitable place for his business. Appearances were much unlike those presented some few years ago, as I passed through the same country. Then all was life, bustle, and animation. Now all is changed but hoary headed time—that keeps a steady pace onward, let the fate of man be what it may. But why this great change? there must be a cause. Our childish legislators have done what time will scarcely undo.

The day wore away pleasantly. In the afternoon the timber of Crooked Creek and its tributaries every where met our view, and passing through a delightful prairie with well fenced farms on either side, we came in view of Macedonia. Our beast seemed willing to stop in front of a public house which was by no means the worst in appearance. We were welcomed by our host; our beast being well "looked after," we set about taking a walk through the town; and imagine our surprise when we found every appearance in contrariety to what we had been informed. The buildings (which were generally new), yards, gardens, barns, &c., seemed well constructed, neatly and tastefully arranged. Macedonia is situated in the great bend of Crooked Creek, surrounded with numerous mills and good farming lands, &c. I was informed the town had been laid out only about three years; that the population is now near 500, and increasing rapidly, and that the inhabitants obtained a liberal incorporation from the Legislature at the last session. The place seemed much unlike any in my knowledge. Mechanics of most kinds seemed plentiful and busily employed. Every house seemed occupied. A beautiful square lay near the centre of the town, on which we were informed a house for literary and religious purposes was to be erected. We had an agreeable interview with Messrs. Johnsons, Babbitt, Perkins, and others, who seemed to be intelligent and gentlemen. Mr. Babbitt, a youngerly gentleman, and, I was informed, a professor of law, gave us an interesting and clear epitome of the doctrine and faith of the Mormons, or, as they call themselves, Latter-day Saints, which, I must confess, much disappointed us, as it appeared, in a great many respects, unobjectionable and altogether quoted from the scriptures. We also were informed of the treatment these people received in Missouri and elsewhere, which was sadly at variance with the information we had before received; and, if correct, throws ignomy and disgrace beyond description upon the authorities of Missouri, and their vile persecutors. The night passed mostly in meditation upon the arbitrary cruelties of olden times, and methought I saw the self-same feature in the blood-stained snows of Missouri. The night wore off, and we were soon on the road to Nauvoo, passing through quite a distance of handsome and heavy timber. We crossed Crooked Creek about two miles from the town, and came on to the broad prairie of the Mississippi. The prairie here seems about 15 miles wide, and as we passed on either hand, showed the work of industry and art. Miles of land are made secure from cattle, &c., by means of a handsome ditch and sod fence. Many farms were under a good state of cultivation. Large herds of cattle might be seen in almost every direction on the uncultivated prairie.

A quick drive of a few hours brought us through the eastern portion of the city of Nauvoo, to a very eminent situation on the bluff, at which place a magnificent stone building was in progress of erection, which we at once pronounced the Temple. The majestic Mississippi showed its broad waters and numerous islands for miles. The far famed Iowa presented itself beyond, in view like a beautiful landscape. The scene is delightful from a gradual descent of about a mile to the river, and three on either hand up and down may be seen with one glance of the eye, covered with buildings of almost every description, from the humble cot to the stately mansion, harmoniously intermingled; all seemed bustle, life and business.

We were invited to the house of an elderly gentleman, who showed us every possible courtesy; and after supper were introduced to Mr. Smith the prophet. Suffice it to say we were agreeably disappointed in his person, appearance, and manners. He seemed to be very sociable and ready in conversation upon any subject. Upon his warm solicitation, we spent the night at his house. The morning was spent in examining some very curious ancient records found with a number of mummies in good preservation, in ancient Thebes. They contain some very curious representations. Several days were very satisfactorily spent in visiting each portion of the city; and to say truth, such another scene of industry, enterprise and good order in society, I never before witnessed. Why these people should be thus basely slandered, belied, and persecuted, is beyond my powers of research. Apparently peaceable with their neighbours, of good morals and industrious—turning the broad prairie into fertile fields, and making an extensive market in the most fertile part of the state.

The cruelties and persecutions heaped upon them in the state of Missouri, in point of barbarity, puts a blush upon the history of the ancient Huns, or the persecution of the Waldenses.

If people at a distance from them would go and see for themselves before believing every idle report concerning them, an innocent and unoffending people, would be saved much anxiety and misery.

THE ANCIENT OF DAYS.

PART OF A DISCOURSE BY ELDER ORSON PRATT, DELIVERED IN CONFERENCE.

Who is the Ancient of Days? This is a question frequently asked by the biblical student, especially those who have studied the prophecies of Daniel with any degree of attention. The most careless reader will have observed that the Ancient of Days is one of the most prominent personages introduced before Daniel, while he was wrapped in his prophetic visions. Daniel had previously become extensively acquainted with the future history of the world. He had seen the rise, progress, and downfall of nations and kingdoms. Four great and powerful monarchies, which should bear rule over all the earth and hold universal empire, had successively passed before him. In a former vision he had seen the last of these monarchies divided and subdivided into smaller kingdoms; and, finally, after having viewed earthly governments in their various forms from his own day down for many generations, and having seen their corruptions and great wickedness, his mind was carried onward to a time when another or fifth kingdom should be established, bearing rule in righteousness over all the earth. He saw that this last kingdom, instead of originating from those which had formerly held dominion, through the vain aspiring ambition of man, was established by the God of heaven, before which all other kingdoms wasted away till no place was found for them. These grand events of future time which opened to his astonished vision, were calculated, no doubt, to excite an intense desire to become more extensively informed in relation to futurity, especially concerning the organization and establishment of the kingdom of God, which he saw was eventually to sway a universal sceptre over all the earth. The great God who is ever willing to satisfy the desires of those who honestly serve him, was pleased to unfold to him more of the particulars concerning the introduction of that glorious era when the Saints were to bear rule. The prophet was again enwrapped in a vision of the Almighty, and saw the same things which he had formerly seen, and being more prepared by experience, and more enlightened by the spirit of truth, his views were greatly enlarged. In this wonderful vision he saw the ANCIENT OF DAYS sit, clothed in great power and majesty; he was attended by unnumbered millions from the heavenly worlds—a grand council was organized upon the earth, over which he presided—the books were opened, and among the most important business which came before them, was the condemnation and judgment of some of the corrupt powers of the earth, and also the confirming of more power upon the Saints, that they might be prepared for the reception of their Great King—the Son of Man, who was to come and take the kingdom, and reign in the greatness of his splendour, in the midst of his people for ever. The Great King, having sent forth the Ancient of Days, with the grand council of heaven as messengers, to set all things in their most perfect order, at length

appears in the clouds of heaven. He comes in royal splendour, and in the greatness of his strength to the Ancient of Days, who delivers up the kingdom into his hands, and henceforth all people, nations, and languages serve and obey him. O glorious period! O happy time! How these glorious visions must have cheered the heart of Daniel in his long captivity! And how blessed, and how inexpressibly happy will that people be who inherit the earth in that day!

But who is this Ancient of Days, that is to act this glorious and conspicuous part in the grand councils of the last days, and finally deliver up the kingdom, organized and prepared, into the hands of the Great King? It cannot be the Son of God, for he afterwards comes to the Ancient of Days. It cannot be the Father, for if the Saints were prepared to meet the Father and sit in council with him, they would also be prepared to meet the Son, for the glory of the Father is equal to that of the Son. Who then can it be? Let us reflect for a moment. The ANCIENT OF DAYS! It must be some very ancient personage, and probably the most ancient personage that ever lived in days, and hence is called by that name, in distinction from all others that lived after. But thanks be given to the Most High God, for he has not left his Saints in uncertainty about this matter, but has raised up a prophet through whom he has revealed this mystery; thus the Saints will not be left in the dark in regard to the great purposes and events of the last days. The Ancient of Days then, is ADAM—the great progenitor of the human race. He has a mission to perform for the benefit of his children, in the last times. As he performed the *first* mission on the earth in the beginning of the *first dispensation*, so he will perform a mission in the ending of the *last dispensation*. In the *first* he presided over a few; in the *last* he will preside over unnumbered millions.

TO THE CITIZENS OF ILLINOIS AND THE ADJOINING STATES.

We have published the following letter from one who attended the much-talked-of meeting at the town of Carthage, the report of which has been seized with avidity, and republished by some of the journalists of this country. Our brethren and friends will however see by the letter in what light such contemptible proceedings ought to be viewed.

Fellow Citizens,—Feeling deeply interested in the welfare of the people of the United States, and especially in the prosperity and peace of the state of Illinois, I take the liberty of addressing you, relative to the disgraceful circumstances that have recently transpired in Carthage.

It seems that there are some disappointed office seekers who feel chagrined at the result of the last August election; and now having given loose vent to their passions, have used their influence to stir up the people against the Mormons, in Hancock county, and the adjoining counties and states, with many unfounded reports against that community.

Fellow citizens: I am a citizen of Hancock county, and have been ever since the Mormons came to this county. I have traded with the Mormons and have been personally acquainted with the prophet and a number of the leading members of that society. I was in Nauvoo on business near six weeks last summer, when Joseph Smith was taken and tried, and honourably acquitted by the proper authorities—so declared in my presence by C. Walker, Esq., and other honourable lawyers.

I would here remark that I am not a Mormon, neither am I contending for their religion—be that between them and their God. I am contending for those patriotic principles that caused our ancestors to fight, bleed and die.

Having the knowledge that I have of the Mormons, and the sayings and doings at Nauvoo, I feel myself called upon to say that the preamble and resolutions published in the *Warsaw Message* of a meeting at Carthage, on the 6th instant, are grossly absurd, and most of the statements unqualifiedly false, and that the meeting throughout was conducted under an unholy influence. I was present at the meeting, and know that the leaders of the said meeting are broken down office hunters, and some, if not all of them have been running to Nauvoo for votes, and because the Mormons voted for men of their choice, as free-born American citizens, this clique was not satisfied as they did not happen to be the men of their choice this year. Thus it seems that they have suffered themselves to take the unhallowed ground of mobocracy, or so near it that we cannot make anything else of it. The *Message* states that the above meeting was convened without respect to party, and that the preamble and resolutions were unanimously adopted. These statements I know to be false, as not more than one-third of the citizens present voted in the affirmative. I, with a number of others, voted in the negative, and a great many did not vote at all, being attracted by curiosity rather than any interest that they felt in the meeting.

Again, it was a Whig meeting as far as I could discover. The president, secretary, and leading members I know to be Whigs.

I am truly sorry to see individuals who wish to be looked upon as honourable, seek for redress for a supposed injury in such a disgraceful way, instead of honouring the laws of their country by seeking legal redress, instead of pledging their lives to support principles which are illegal, unjust, and oppressive, and which would sap the foundation of our Government, support the principles of mobocracy, injure and destroy the innocent, and ultimately end in the shame and dishonour of all concerned.

Yours respectfully,

JOHN HARPER.

LETTER FROM JOSEPH SMITH.

Addressed to the Editor of the Times and Seasons.

Sir,—Through the medium of your paper, I wish to correct an error among men that profess to be learned, liberal, and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led astray by the vain pretensions of the self-wise. The error I speak of, is the definition of the word "MORMON." It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 523d page, of the fourth edition, it reads: "And now behold we have written this record according to our knowledge, in the characters which are called among us the *Reformed Egyptian*, being handed down and altered by us according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language, therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "*none other people knoweth our language*," therefore the Lord and not man, had to interpret after the people were all dead. And, as Paul said, "the world by wisdom knew not God," so the world by speculation are destitute of revelation; and as God, in his superior wisdom, has always given his Saints, wherever he had any on earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus, I may safely say that the word Mormon stands independent of the learning and wisdom of this generation. Before I give a definition, however, to the word, let me say that the Bible in its widest sense, means *good;* for the Saviour says, according to the gospel of John, "I am the *good* shepherd;" and it will not be beyond the common use of terms, to say that good is among the most important in use, and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say, from the Saxon, *good;* the Dane, *god;* the Goth, *goda;* the German, *gut;* the Dutch, *goed;* the Latin, *bonus;* the Greek, *kalos;* the Hebrew, *tob;* and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction, *mor*, we have the word MORMON, which means, literally, *more good*.—Yours,

JOSEPH SMITH.

Editorial.

We feel ourselves much gratified in being able to continue the history of Joseph Smith, the most interesting (we feel no hesitancy in stating) of all historical records that have been published since the history of the Son of Man, inasmuch as we know that it is the history of the renewal of the covenant of God with the children of men, and of the commencement and progress of the great concluding and consummating work with the human family as to the present order of things.

We are much gratified with the light which is thrown by this history upon the book of Doctrine and Covenants—a book which, we fearlessly assert, contains more truth and scriptural doctrine than was ever before issued to the world, and by this history we learn the varied occasions and reasons that called forth the several revelations to the church given therein.

The other subjects in the present number of the STAR we trust will be found both interesting and instructive.

We often reflect on the privileges of the people of God, which comprise the acquisition of all knowledge, for he that is faithful and endureth unto the end shall inherit all things, and if so, shall eventually come to the *knowledge* of all things; therefore it is the privilege of the Saints to continue to live by every word that proceedeth out of the mouth of God, and to continue to receive fresh acquisitions of intelligence, until we receive the fulness of him that filleth all in all.

If we were to say anything of our own experience, it would be that day by day adds to the confirmation in our own mind of the principles of truth. Day by day do we feel compelled to pour out our thanksgivings to the Father of lights for the knowledge of the truth of the work of the last days. Every thing that transpires in the world, of whatever nature it may be, seems compelled to yield its portion of evidence to the great work of God; it matters not what its character—whether the researches of the traveller — the discoveries of modern philosophy, unfolding principles that astound the discoverer, all, all tend to confirm the great work of God, and to manifest that the close of the present state of things is approaching, and that the people of God, in possession of his spirit, will receive the kingdom for their inheritance, and reign with him who purchased it for ever and ever. Amen.

Our Lord in speaking of the signs of the last days, says that there shall be signs in the sun, in the moon, and in the stars, and upon the earth distress of nations, with perplexity; men's hearts failing them for fear of those things that are coming on the earth; and that there should be "earthquakes in divers places."

We scarcely can take up a paper, in these days, but what there is recorded some account of an earthquake, tornado, singular comets, signs in the heavens, or some dreadful calamity, phenomenon, or circumstance, calculated to impress forcibly upon our minds the days in which we live.

Many of these signs can be explained on philosophical principles, and no doubt but all of them could, if we were only sufficiently acquainted with the philosophy of the heavens as well as of the earth; if we could unravel the mysteries of the universe, and penetrate into the designs of God. But this does not alter the principle that

is taught by our Saviour, as being a criterion whereby the Saints are to judge of the signs of the times. If the earth is convulsed by a continuous succession of earthquakes, whose repeated throes are felt all over the universe; if the earth opens and mountains are swallowed, and cities and villages are engulphed in one general ruin, and consternation is spread throughout the world; however philosophically this may be accounted for, it is one of the signs of the last days: "There shall be earthquakes in divers places."

If the winds shall be let loose from their bounds, and mighty tornadoes desolate the earth; if forests should be uprooted, villages and cities rased to the ground, and one general scene of desolation ensue; or if terrible gales should sweep the ocean, drive vessels from their moorings, and, by its fury, cause the sea to lift up itself in majesty and roll furiously beyond its bounds, spreading desolation wherever it bent its course, bidding defiance to the power and skill of man, stranding navies, and swallowing up in its fury ships and their mariners, and spreading wild dismay and general ruin; however philosophically Mr. Espy and other scientific gentlemen may account for storms, yet the finger of God is made manifest, and in them is fulfilled the saying of the prophets: "There shall be terrible tempests and whirlwinds, that shall cause the children of men to fear." "The sea shall lift up itself beyond its bounds." "The sea and the waves roaring, and men's hearts failing them, for fear of those things that are coming on the earth;" and philosophy does not alter the matter of fact spoken of by the prophets, nor remove or invalidate the signs. If, again, the stars should be removed from their orbits, or present any singular phenomenon; if there should be strange appearances in the sun, in the moon, or the heavens should shew forth their signs, although philosophy may account for these on the principle of reflection and refraction, and other known causes, it does not alter the force of that saying, nor do away with, or weaken the significance of the sign spoken of by our Saviour: "There shall be signs in the sun, in the moon, and in the stars, and the powers of heaven shall be shaken." Neither if certain comets should, in their revolutions, dash with wild fury against the earth, and cause it to "reel to and fro like a drunken man," would that circumstance invalidate the testimony of the above mentioned scripture. Or, if a fiery comet in its train, at its appointed time should come in contact with the earth, and the inhabitants thereof should be burned up through that medium, it would not invalidate that scripture which says, "the earth shall be burned up," "the earth that now is, is reserved for fire, against the judgment of the great day." We believe, however, that the signs spoken of in the scriptures will not be something vague, indefinite and uncertain, but clear, plain and intelligible, and such as will be seen and known by all the inhabitants of the earth, and such as they might take as a warning if they would be advised.

TO MISS B——, OF HALIFAX, ON ATTAINING HER 21st YEAR.

BY THOMAS WARD.

O! could my words some joy impart,
To bless thee on thy natal day;
Then would I twine around thy heart,
A wreath of bliss, a happier lay;
But since to me the power's not given,
Nor earthly bliss without alloy;
O! let me lead thy thoughts to heaven,

That world of pure unmingled joy.
Still earth hath pleasures, many still;
And bright and beauteous scenes are here;
The wood-crown'd height, the murmuring rill,
The changes of the varying year.
Spring's balmy breath across the fields,
The summer flowers, the warbler's song;
The rich profusion autumn yields,
The winter's tempest loud and strong.
The cloud-wrapt mountain's awful head,
The ocean in its power sublime,
Its depths untold, its wondrous spread,
The band—the link of every clime.

And nobler joys than these can bring
To bless our path, while here we find;
The soul's rich mine, the thoughts that spring
Resistless through the world of mind.
Fair freedom's voice with thrilling power,
Arousing nations with its breath,
And smiting, in triumphant hour,
The chains of slavery and death.
The poet's lay, the artist's skill,
The powers of music and of song;
These and a thousand joys at will,
Minds can procure, and minds prolong.

But, Emma, there are nobler joys
Than artists paint, or poets dream;
Themes that angelic song employs,
Nor angel powers exhaust that theme.
For man, degraded, sinful man,
Ennobling thoughts that wake the soul
To hear, to learn the wondrous plan
That bids the tide of mercy roll;
That tells how love incarnate bled,
And died, and triumphed o'er the grave;
How Deity, in mortals' stead,
Suffered, atoned, our race to save!
O glorious thought! that I can stand
Redeem'd before the judgment-bar—
That I can join the blissful band,
A *Son* accepted from afar.
Then let me breathe a prayer for thee,
That thou the bliss of heaven may'st know,
From sin redeemed, for ever free
Where streams of life eternal flow.

CONTENTS.

History of Joseph Smith	113	To the citizens of Illinois, &c.	124
A Discourse by Elder Amasa Lyman	118	Letter from Joseph Smith	126
Visit to Nauvoo	121	Editorial	126
The Ancient of Days	123	Lines addressed to Miss B. of Halifax	127

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EXTRACT FROM ELDER HEDLOCK'S JOURNAL.

BELOVED BRETHREN AND SISTERS,

THROUGH the fulness of the gospel of our Lord Jesus Christ, I feel to write for the benefit of the Saints through the medium of the STAR.

I left Liverpool on the 2nd of November, at half past 7 o'clock, p. m., and after twenty-two hours sail, I arrived in the city of Glasgow, where I met with the Saints; and it was truly a time of rejoicing. On arriving in this place, it brought fresh to my mind the remembrance of my first visit, which was on the 26th of May, 1840, when I went for the purpose of proclaiming the everlasting gospel. The contrast was truly surprising between my first and second visit; in the first instance I was a stranger and unknown, travelling without purse or scrip, to preach the fulness of the gospel of the Son of God, which at first astonished the people, they supposing the doctrines that I taught to be something new, and also thinking it strange that a man should come from the wilds of America, to teach a people who boasted of their light and intelligence in the gospel of Christ, and were actually sending their missionaries to all parts of the world, to instruct the heathen nations in its Divine principles: but strange as it seemed to the people, I hired a hall near the centre of the city without knowing where the money was to come from to pay the rent, but I commenced to preach the gospel to all that would come to hear. To all human appearance it was discouraging to see a place sufficient to hold seven or eight hundred people, occupied by ten or twelve persons who were willing to hear me; however, I made up my mind to be at the hall at the time of my appointments, and pray in it if no one came to hear me; and often, while walking alone, without any one to bid me welcome, have I prayed and wept over that city, in which I saw thousands going the broad road to destruction, and I said in my heart, surely there are some amongst this vast multitude that are honest in heart, and have enough of the light of Christ to know the voice of the Spirit of God and obey his commandments.

After preaching in Glasgow and other neighbouring places, for nine months and seven days, I left and returned to America. The number of members in the Glasgow conference on the sixth of April, 1841, was three hundred and sixty-eight. After an absence from them of two years, six months, and twenty-five days, I had the privilege of meeting them again; and what gave me the greatest joy, was, to find them mostly rejoicing in the truth that I had the opportunity of laying before them; and according to the following

conference minutes, I found that those who were ordained to preach the gospel had not been idle, but that they had added to their numbers; and notwithstanding the many false reports that are in circulation against the Saints, I found them strong in the faith, and many were able to testify to its truth, by the knowledge they had personally received of the Lord. I had the privilege of meeting with them in conference, on the fifth of November last, when fourteen branches were represented in the Glasgow conference, comprising seven hundred and sixty-eight members, including one high priest, twenty-eight elders, thirty-seven priests, twenty-eight teachers, and twenty deacons; making an increase of four hundred members, in two years and seven months, besides many having emigrated to America.

After visiting most of the branches of the church in the Glasgow conference, I went to Edinburgh, where I arrived on the eighteenth of November, and found the Saints there also rejoicing in the truth, declaring their knowledge of the work of the Lord to be independent of the testimony of others. I also met with them in conference on the nineteenth of November, when there was represented nine branches of the church, comprising three hundred and fifty members, including twelve elders, sixteen priests, eight teachers, and three deacons, now in good standing; forty-seven also from this conference having emigrated to America.

After a stay with the Saints in the Edinburgh conference of eleven days, I took leave of them on the twenty-ninth of November, went on board a steamer at Leith, and after a sail of fifty hours, I landed in London, the great metropolis of Britain, on the first day of December, where I found elders T. Ward and J. Cairns, who had arrived two days before. On the third and fourth, I met with the Saints in conference; there were present, three high priests, seven elders, fifteen priests, five teachers, and three deacons. There were represented four branches, comprising two hundred and sixty-eight members, including eleven elders, twenty-three priests, seven teachers, and four deacons, in good standing generally, and rejoicing in the principles of eternal truth.

After a stay of twelve days, I took leave for Liverpool, where I remained until the sixteenth, on which day I went to Birmingham to meet the Saints there in conference. Thirteen branches were represented, comprising five hundred and four members, including thirty-four elders, twenty nine priests, nineteen teachers, and eight deacons.

On the twenty-fourth, I had the pleasure of attending the Manchester conference, the minutes of which are not yet come to hand, though the number of members is over 1600. Here the work of the Lord is making considerable progress, and the Saints are rejoicing in the blessings and privileges of the people of God.

At a conference held by elder Clark, at Garway, on November the twenty-sixth, there were represented, six branches, comprising one hundred and seventy-four members, including two elders, ten priests, eight teachers, one deacon; three elders, three priests, and two teachers additional, being ordained on the occasion.

Beloved Brethern and Sisters,—I feel it my duty in connexion with elders Thomas Ward and Hiram Clark, to address you on a few items that I have felt, during my travels amongst you, would be necessary. And in the first place, we would guard you against being imposed upon by impostors, who palm themselves upon the Saints as brethren, when they are not. It is the duty of every officer in the church of the Latter-day Saints, when going to a regular organised branch of the same, before making any appointments, or holding any meetings, to present himself to the presiding officer of such branch, who is, according to his appointment, under responsibility to preserve order in the church over which he presides, to see that true principles are taught, and to prevent the Saints from being deceived by impostors. It is his duty and right to demand of every such visitant, an inspection of his credentials, and to see that he is duly licensed (unless the party be personally known to him), by which means individuals would be prevented from palming themselves upon the church as Saints, when they are not.

Where there are more elders than one in a branch of the church, it is their duty, for the prosperity of the church and the spread of the gospel, to act in union one with another, for the good of all, and while their duty and calling (as far as the office is concerned) are equal, yet, one of them being appointed to preside over the branch, has an additional responsibility placed upon him, which the others have not; therefore, having the care of the church, it is his duty to preserve order in the meetings, to see that the elders, priests, teachers, deacons, and members do their duty in the fear of the Lord: also to preside over the councils of the officers, who should act as one man in their decisions upon subjects brought before them. In such councils every official member has a right to speak if he feels to do so. The members of the church can be admitted to such councils, at all times when the president and officers deem it wisdom, but they will not be allowed to speak and act as members of the council. It is the duty of such councils to make their decisions in righteousness, for the good of the church, and not to be governed by selfish motives; and every presiding elder should council with the other elders, and they with him, in all matters pertaining to the well-being of the branch, both in church and councils.

Again, we wish to impress upon the minds of the elders, and others, the caution that the apostle Paul gives to Timothy. 2nd Tim., c. ii., v. 15, 16—"Study to show thyself highly approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness." If we give attention to these words, they will do us good, and save us from many difficulties. As servants of the Most High, we are called with a holy calling—a dispensation of the gospel is committed into our hands, and we are responsible to God for the manner in which we teach the principles of salvation to our fellow-men. God has endowed us with reasoning powers, and has made us free agents, capable of choosing good or evil. The Lord has revealed his will and commandments unto the human family, and has sent his servants forth, in different ages of the world, to lay them before the people.

In all His communications He has spoken so as to be understood by the intelligences whom He has created; and when the servant of the Lord has laid the commandments of the Lord before them, that servant is clear from their blood, and as they are responsible for their reception or rejection of the truth, they will stand or fall accordingly. Now if the servant of the Lord should clothe the plan of salvation in language that would offend and harden the hearts of the people against the truth, thereby causing the people to reject it, he will, most assuredly, come under condemnation. Therefore, it behoves every servant of the Lord who goes forth to teach the people, to study to rightly divide the word of truth, teaching repentance to those who

need it, and those who have repented and have been baptized for remission of sins, to live in love and union, and to practise every virtue and all holiness before the Lord. In order to do this, let every servant of the Lord store his mind with the revealed law of God and the principles of eternal life; and as the Lord has promised His Holy Spirit to them that ask him, and as that Spirit will bring all things to our remembrance, and shew unto us things to come, searching all things, even the deep things of God, therefore, let the servants of the Lord teach under its influence, and they will always mete out a subject that will edify, instruct, and enlighten the mind—inform the understanding, and correct the judgment of those whom he addresses, without speaking lightly of any man's faith, or calling his opinions or doctrines in question in any offensive way whatever. The servants of the Lord should hold sacred the feelings of all men, remembering that we are all free to think and act for ourselves in matters of religion. The Lord said to his disciples while here on earth—"Ye are the light of the world." If so, the servants of the Lord should set an example unto all, by being courteous and kind, speaking the truth without hypocrisy, cultivating every virtuous principle, and manifesting it in their life and conversation before all men, avoiding contention as much as possible, remembering that a contentious spirit is not of God; and, indeed, we would exhort that our officers do not even mention the *names* of the various religious denominations in the land; for when a servant of the Lord speaks lightly of any man's religion, thereby wounding the feelings of any, he comes in possession of the same spirit that others have, when they speak lightly of the things of God; therefore the servants of the Lord in their addresses should treat all men as friends, and never as enemies, until they prove themselves such. Let them do their duty—and then leave the parties and themselves in the hands of God. If they have done their duty in the proclamation of the principles of truth, the party will be amenable to God for their reception or rejection of the offers of mercy.

Again, we wish to refer the Saints to president Hiram Smith's remarks on the "Word of Wisdom," before a public audience in the city of Nauvoo, published in the sixth number of the third volume of the STAR. With the remarks made by him we perfectly agree, and would recommend the Saints to give attention to them, and to obey the word of wisdom as fast as they get strength to do so.

All persons are amenable to God for themselves, and as the word of wisdom is given for the temporal salvation, or benefit of the Saints, in consequence of evils which do and will exist in the hearts of conspiring men, (See page 226, first volume of the STAR), each individual will have to abide the consequences if it be not observed.

As the word of wisdom is not given by commandment or restraint, but as a principle, with promise of health, and that the destroying angel shall pass by and not slay them, *on condition of keeping* ALL THE COMMANDMENTS OF THE LORD, *as well as the word of wisdom, which is not by commandment.* This is noticed by president Smith in the fore part of his lecture, where he classes it with the commandments, as an assistant principle with them, to qualify us for an inheritance in the kingdom of God. In consequence of some very unwise teachings on this subject in this country, we see the necessity of rightly dividing the word of truth, by teaching every principle and commandment at its proper time and place. The first principles to those who have not obeyed them, and the principles of perfection to those who have entered into covenant with God, in order that there be no necessity for laying again the first principles of the doctrine of Christ with them; but exhort them to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, which virtues should shine forth as precious jewels in the life and conduct of every Saint.

We do think there is sufficient distinctness in the commandments and principles, and in the people to whom they are addressed, to enable any elder in the church to apply them aright, by taking Paul's advice to Timothy, rightly to divide the word of truth at all times by the spirit of God, or we would advise them not to teach at all, until they have humbled themselves before the Lord and obtained it, so as to enable them to mete out to every one a portion as the Lord will.

Now we find that the words of wisdom were given for the benefit of the high priests, assembled in Kirtland, and also for the Saints in Zion, and they appear so closely associated with Peter's principle of temperance, that we know not how to separate them.

We see then to whom the word of wisdom belongs, and we believe it right to teach it in connexion with every other principle necessary for the perfection of the people of God; while, on the other hand, an adherence to the word of wisdom in the neglect of the other commandments of the Lord, is like faith without works—it is dead, being alone, and will profit us nothing.

And since the word of wisdom is not given by commandment or restraint, it is not right to compel another to obey it, but to set them an example of obedience, without *contention* or *compulsion* in any manner. One may have gained a victory over himself, which another has not yet been able to effect, let him not therefore despise his brother, nor indulge himself in self-righteous feelings, but rather if he be himself strong, let him sympathise with them that are weak, and seek to lead them forth in the principle of faith, that they may be strong like himself.

Remember that the word of wisdom is not given by restraint, let it not, therefore, be a source of contention in families; but let love and a virtuous example be the only influence which we exert over those around us.

Let the servants of the Lord remember that their mission is to preach the gospel, therefore, let not Satan deceive them by causing them to dictate to strangers what they must eat and drink, but rightly dividing the word of truth, address to every one that which is fit and appropriate.

Let it also be correctly understood, that so long as a man conducts himself temperately, we cannot sit in judgment upon him on the word of wisdom, but we may exhort him in love to overcome every thing that is inconsistent with the word of the Lord. Therefore, let the servants of the Lord act in all wisdom and humility, and instead of contending about anything that will divide the Church of God, or prevent others from entering it, it will be better to contend for that faith which was once delivered to the Saints; and let each endeavour to excel in virtue and true holiness before the Lord.

HISTORY OF JOSEPH SMITH.

Continued from page 118.

Immediately after this conference I returned to my own house, and from thence (accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer), journeyed again on a visit to Mr. Knight's of Colesville, Broome county. We found a number in the neighbourhood still believing and anxious to be baptized.

We appointed a meeting for the Sab-

bath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of there attending to the ordinance; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

We afterwards found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighbourhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

Amongst the many present at this meeting was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting come to labour with her; but having spent some time with her without being able to persuade her against us, he endeavoured to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off; for this purpose he had recourse to stratagem: he told her that one of her brothers was waiting at a certain place wishful to have her go home with him, he succeeded thus to get her a little distance from the house, when seeing that her brother was not in waiting for her, she refused to go any further with him, upon which he got hold of her by the arm to force her along, but her sister was soon with them; the two women were too many for him, and he was forced to sneak off without his errand, after all his labour and ingenuity. Nothing daunted, however, he went to her father, represented to him something or other which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labour was in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

However, early on Monday morning, we were on the alert, and, before our enemies were aware, we had repaired the dam and proceeded to baptize, when the following thirteen persons were baptized under the hands of Oliver Cowdery, viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight, and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight (were we had retired to), raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening for the purpose of attending to the confirmation of those who had been the same morning baptized: the time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, &c., &c. The constable informed me soon after I had been arrested, that the plan of those who had got out the warrant was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the waggon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but, to their great disappointment, he gave the horse the whip and drove me out of their reach. Whilst driving along pretty quickly, one of the waggon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit; however, we managed to get the wheel on again, and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that he would fight for me and defend me as far as in his power.

On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time my friend, Joseph Knight, had repaired to two of his neighbours, viz., James Davidson and John Reid, Esqrs., (respectable farmers, men renowned for their integrity, and well versed in the laws of their country), and retained them on my behalf during my trial. At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among the many witnesses called up against me, was Mr. Josiah Stoal, of whom I have made mention as having worked for him some time, and examined to the following effect.

Did not the prisoner, Joseph Smith, have a horse of you?—Yes.

Did not he go to you and tell you that an angel had appeared unto him and authorised him to get the horse from you?—No, he told me no such story.

Well, how had he the horse of you?—He bought him of me as another man would do.

Have you had your pay?—That is not your business. The question being again put, the witnessed replied "I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and if he wishes, I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up and examined.

Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?—Yes.

Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?—No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.

After a few more such attempts the court was detained for a time, in order that two young women, daughters to Mr. Stoal, with whom I had at times kept company might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behaviour towards them, both in public and private, when they both bore such testimony in my favour as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and circumstances which were alleged to have taken place in Broom county were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me at the very moment in which I had been acquitted by this court.

The constable who served this second warrant upon me, had no sooner arrested

me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without anything to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying, prophesy, prophesy! and thus did they imitate those who crucified the Saviour of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished for security for my appearance, but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall; he then laid himself down by me and put his arm around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the magistrates' court, of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who shewed by their zeal that they were willing enough to prove something against me; but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally, Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:—

Did the prisoner, Joseph Smith, jun., cast the devil out of you?—No, sir.

Why, have not you had the devil cast out of you?—Yes, sir.

And had not Joe Smith some hand in its being done?—Yes, sir.

And did not he cast him out of you?—No, sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ.

And are you sure that it was the devil?—Yes, sir.

Did you see him, after he was cast out of you?—Yes, sir; I saw him.

Pray, what did he look like? [Here one of my lawyers informed the witness that he need not answer the question.] The witness replied, I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question first, and you answer me, viz: Do you, Mr. Seymour, understand the things of the Spirit? No, answered Mr. Seymour, I do not pretend to such big things. Well then, replied Knight, it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it. The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture. Mr. Seymour now addressed the court, and in a long and violent harangue endeavoured to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

Mr. Davidson and Mr. Reid followed on my behalf. They held forth, in true colours, the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shewed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me, trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now begun to find that nothing could be sustained against me: even the constable who arrested me, and treated me so badly, now came and apologised to me, and asked my forgiveness of his behaviour towards me; and so far was he changed, that he informed me that the mob were determined that if the court acquitted me that they would have me, and rail-ride me, and tar and feather me; and further, that he was willing to favour me and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife waiting with much anxiety the issue of those ungodly proceedings, and with her in company, next day arrived in safety at my own house.

After a few days however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time.—We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home after having travelled all night, except a short time during which we were forced to rest ourselves under a large tree by the way side, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us. For instance, Cyrus M'Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty without judge or jury. The celebrated Dr. Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but for brevity's sake will make these suffice for the present.

I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little and there a little," of which the following was a precious morsel:—

Revelation to Joseph Smith, given June, 1830.

The words of God, which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence. And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; and is not this endless? And, behold, thou art my son, wherefore look and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease; wherefore no man can behold my works except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh. And I have a work for thee, Moses, my son, and thou art in the similitude of mine only begotten; and mine only begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God besides me, and all things are present with me for I know them all. And now,

behold, this one thing I show unto thee Moses, my son, for thou art in the world and now I show it unto thee.

And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which was, and which are created: of the same he greatly marvelled and wondered. And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold, Satan came tempting him saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan and said, who art thou? for, behold I am a son of God, in the similitude of his only begotten; and where is thy glory, that I should worship thee? for, behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely? Blessed is the name of my God, for his spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me, and I can judge between thee and God; for God said unto me, worship God, for him only shalt thou serve. Get thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine only begotten. And he likewise gave unto me commandments, when he called unto me out of the "burning bush," saying, call upon God in the name of mine only begotten, and worship me. And again Moses said, I will not cease to call upon God; I have these things to inquire of him, for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the only begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell; nevertheless, calling upon God, he received strength, and he commanded saying, Depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength and called upon God, saying, in the name of Jesus Christ, depart hence, Satan. And it came to pass that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed hence, even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God, he beheld his glory again, for it was upon him, and he heard a voice, saying, Blessed art thou, Moses, for I, the Almighty have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God; and lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass, as Moses' voice was still speaking, he cast his eyes, and behold, the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And, behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine only begotten Son who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine only begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For, behold, there are many worlds which have passed away by words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold, this is my work to my glory, to the immortality and eternal life of man.

And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shall write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

THE RELIGION OF THE ANCIENTS.

From the Times and Seasons.

It has been supposed by many of our modern theologians that the ancients knew very little about religion; that if they possessed any information of a God, it was only in dark similitudes; in forms and ceremonies; in uncertainties and shadows; that the antediluvians lived in a day of darkness, or rather in the gloom of night; that the patriarchs lived in the dawn of day, before the sun had made its appearance above the horizon; that the Mosaic dispensatiou might be compared to the sun's first rising on the world; that the time when our Saviour made his appearance among men, and the gospel was preached by the apostles, was like the sun rising in majesty, dispelling the mist that brooded over the earth, and causing creation to rejoice; but that we are living in a day when *sol* has reached the meridian of his glory, in "the blaze of gospel day." These views are by no means uncommon, and yet it always has appeared singular to us, that men in this day and age of the world, when sectarianism has torn to pieces the religious world, and men's views on this subject are split up into ten thousand pieces, that they should arrogate more to themselves than what our Saviour and his apostles enjoyed when the church was in its primitive glory; whilst they were under the teaching of our Lord and inspired apostles; before corruption, or false doctrine had obtained power in the christian church; and we can only account for it upon the principle, that "ignorance is the mother of superstition," and that in them the words of the apostles are fulfilled, "professing to be wise they became fools."

True religion is of divine origin; it emanates from God; it teaches us what is his will—what our privileges are, and what our duty is towards him and to each other. It each es us to "love God with all our heart, might, mind, and strength, and our neighbour as ourselves." If we possess any knowledge of God, we must have received it from God; for, according to the words of the Saviour, "no man knoweth the Father but the Son, and he to whom the Son does reveal him." Since religion is of divine origin, we can only obtain from God a true knowledge of his mind, his purposes and designs, and what mode of worship will be acceptable to him. And if we have no means of coming to God ourselves, we can receive no knowledge of God but what is conveyed either by tradition or writing; and since priestcraft has prevailed in different ages, and errors in translation and transposition are likely to ensue, it must follow as a natural consequence, that those who are nearest the fountain will be the most likely to partake of the purest streams. And it must be obvious to every understanding mind, that all correct intelligence proceeds from God; and that the more frequent intercourse a man has with the Lord, the more communications he has from the Almighty; and the more frequent God's revelations are to him, the more he will know of the purposes and designs of his heavenly Father, and consequently of true religion. This being the case, it will not be necessary for us to inquire whether a man lived in the Adamic dispensation, the dispensation of Noah, of the Patriarchs, of Moses, of our Saviour, or in the present dispensation, to know who had the most light, possessed the greatest privileges, or had the most religion; but to enquire who drew the nearest to God? who received the most frequent communications from him? and to whom did he most abundantly reveal his will? whether in this generation or any other? If these questions can be satisfactorily answered, we shall not find much difficulty in ascertaining who possesses the

most knowledge of God and godliness, and who has the most religion.

If we turn our attention to the present religious world, what do we see? men holding communion with God, and receiving revelations from God; verily, nay! the heavens to them have become brass, and God's mouth is closed; nay, worse! the idea of revelation is scouted by them, and those who would believe in it are branded as impostors; and they virtually cut themselves off from all communications with or from God, and can know nothing of or about God "but what they know naturally, as brute beasts," as saith the apostle. What sort of a spectacle does the christian church present at the present time? Torn and split up, divided and disjointed by the fiery zeal of religious bigots and hypocritical partizans, it presents a picture of ruin and desolation, like a forest torn by a mighty tempest, or uprooted by a furious whirlwind, that once stood in grandeur and majesty, and its beautiful foliage was admired by every observer; but now its withered leaves, its broken boughs, and shattered limbs, are the sad memorials of its overthrow and destruction. Or like some ancient palace that stood proudly aloof from other inferior buildings, magnificently adorned with all the beauty of ancient architecture—its towers, and columns, and statuary, and beauty was the pride of princes, and its strength and fortresses bid defiance to the hand of the desolater; but the revolutions of ages have despoiled the noble edifice; the corroding hand of time has destroyed its beauty, and all that is left of its former magnificence is here and there a few broken fragments, that very imperfectly shew to the enquiring traveller the ruins of its former splendour and ancient glory. So stood the church, once indeed beautiful, pure, and intelligent—clothed with the power and spirit of God—endowed with the gift of the Holy Ghost—possessed of prophets, apostles, pastors, teachers, helps, governments, tongues, interpretations, gifts, visions, and the ministering of angels; having the heavens opened, the purposes of God unfolded, the future destiny of man made known, and "life and immortality brought to light." Basking in the beams of eternal truth, and holding communications with God and angels, it stood proudly erect in the strength of Israel's God; it was sustained by the mighty hand of Jehovah, and was indeed "fair as the moon, clear as the sun, and terrible as an army with banners;" but alas! a change has come over the dream; the flower has been nipped in the bud; its glory has departed; the deadly influence of heresy has penetrated to its very vitals. The withering power of priestcraft has disrobed it of its beauty; and disjointed by sectarian strife, and schismatic influence, it lies in broken fragments scattered, rent, and disjointed; with nothing to point out its original, but the shattered remnants of its ancient glory, on which are scarcely traceable any of the marks of its former magnificence, or original grandeur. And how can it be otherwise? when men are destitute of revelations from God, and absolutely deny the principle.

Perhaps some may think that the above is an overstrained picture, but we think not; and let those who think differently examine the subject, and they will find that none of the above mentioned things, which constituted the beauty and glory of the christian church, are now to be found: no apostles, no prophets, no pastors, teachers, or evangelists, that even profess to be inspired; no gifts of healing, no tongues, or interpretations; no visions, no revelations, or ministering of angels; but all they now possess, as a substitute, are, the dogmas of men, the wild theories of theologians, and the opinions of divines; all doubt and uncertainty, without the least particle of a knowledge of God, the order of his church, or his will concerning them,

If we turn our attention from the religious world to that of the infidel, we shall find a body of men vainly striving to find happiness in created good, in morality and in social society; but without a knowledge of God. Turn we our attention for a moment to Fourierism, which however laudable in its attempts to ameliorate the condition of man, and out of the broken chaotic, disordered mass of society that now exists, to bring about a social order which shall promote universal peace and happiness; it must fail in its attempts; it has no other religion than that which is above described; it has not the materials to construct such an edifice as it contemplates; and science without God will never make men permanently happy.

What a deplorable aspect the world of mankind presents at the present time, especially on our continent, torn to pieces with dissensions about religion and politics, tossed on the billows of uncertainty, both religiously and politically, men scarcely know which way to steer to shun the various rocks that threaten destruction on every hand.

With several hundred different religions, all clashing and in commotion, the speculative theories of Miller, with his wild enthusiasm; the deceptive pretensions of Mesmerism; the poison of infidelity; the plans of Fourier, and the ten thousand other notions that are deluging the earth, and cracking the human brain, render it indeed necessary that God should again speak and point out the way of salvation and happiness with certainty to the human family, and bid the "dire commotion cease."

With this state of things, shall we glory in our religion, and say that we are living in the "blaze of gospel day?" Vain pretension! idle boast! let us rather hide our heads in shame, and "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein;" then should we indeed find rest to our souls. Jer., vi. 17.

If we turn our attention to the ancients, we shall find that their religion was founded upon a very different basis. If they worshipped God, it was because they were instructed by him to do so—if they kept any law, or observed any ordinances, it was because the Lord commanded them to do it; their religion was taught them by the Lord, and if they possessed any knowledge of God, any wisdom or intelligence—if they were made acquainted with his purposes and designs, it was through revelation—and if God had not unveiled himself to them, they must have remained eternally in the dark, and ignorant of the principles of truth. Under the tuition of Jehovah, they were taught the truths of heaven, unadulterated by the foolish dogmas of men, or the corrupting influences of priestcraft. Thus being taught of God, and amenable to him for their conduct; and their teaching being the teaching of heaven and proceeding from God, their adherence to his precepts was their eternal salvation. They knew no other guide, and following his directions, they were safe.

What a contrast there is between ancient and modern religion. Men boast of their religion, of their intelligence, of their knowledge of God, and of his will and purposes, and he has never spoken to them, nor given a revelation for eighteen hundred years, and they believe he never will do again. While Enoch, Noah, Abraham, Moses and the prophets, walked with God, had the ministering of angels, the visions of heaven unfolded, and the purposes of God developed; saw and conversed with Jehovah, gazed on the glories of the eternal world, and wrote and prophesied of events that should transpire through all succeeding ages. If this generation possess any knowledge of God, they obtained it through what the ancients have written and spoken; and yet our modern religionists profess to be wise, enlightened and intelligent; and think that the ancients were in the dark. Oh! consistency, whither hast thou fled?

We must necessarily conclude from the above, that "*every good and perfect gift* proceeds from the Father of Lights," through the medium of revelation, and if we cannot obtain revelations from him, we must remain eternally in the dark, in regard to true religion, God, angels, heaven, hell, the purposes of Jehovah, or any thing connected with salvation; and instead of obtaining true intelligence from God, shall be obliged to wander in the uncertain maze of sectarianism, and of false religion and philosophy; ignorant of God, and of the plan of salvation, groping in midnight gloom, and when we leave this world, be obliged to "take a leap in the dark."

PARTICULARS OF A REMARKABLE PHENOMENON,

SEEN IN THE HEAVENS BY THE PILOT OF THE WM. PENN, ON MARCH 21.

From the Times and Seasons.

On Saturday afternoon Mr. Wm. Frances, pilot of the *Wm. Penn* steamboat, a packet that runs between this city and Rising Sun, Ia, called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling any thing of this nature but what is strictly true. Mr. F. informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

He states that as the *Penn* was on her trip to this city, when between Rising Sun and Aurora, about eleven or twelve o'clock, p.m., he was steering the boat along, it being a star bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appeared to be lit up, which so blinded him that it was with difficulty he could see any thing, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for. The captain of the *Penn*, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light [illegible] ran out to the guard, anxious to know the cause, and asked Mr. F. if he saw the light. Mr. Frances said he did. "What is it?" said captain Pratzman. Deponent only knows answered Mr. Frances, for I don't. It is said that the captain disappeared after looking over the hurricane deck and went below.

Mr. Frances now being very anxious to

discover whence this strange light came, looked diligently out at the side of the pilot-house, in rather a south-west course, but nearly over head, when he saw the outlines of a *serpent* in the sky, in a crooked position, except the tail which was straight, the head toward the east. It turned to a livid bright red, deep and awful, and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the tail part disappeared nearly to the middle, and the remainder in a gradual manner formed into a distinct Roman

G

Mr. Frances had time now to mind the channel of the river, and deliberate upon the beauty and grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed, from the accuracy of its formation. After about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct

O

as perfect as was ever seen, in which position it remained as before. Mr. Frances stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not come immediately, but after a moment or two appeared, but ere this, the figure in the heavens had changed to a plain distinct letter

D

The captain said to Mr. Frances, "what's wanting?"

"Come here quick, said Mr. Frances, and look up yonder, did you ever see the like?"

The captain answered, "I see it," and looked at it till it disappeared.

Mr. F. states that when the O turned to a D it formed a kind of oblong shape, and then came straight on one side as a D should be. When it disappeared it turned into the same oblong shape as before, and, gradually the sky returned to its original appearance.

Mr. Frances states that he did not leave the wheel of the boat, but steered it to this city. He declares, that let others think or say as they will, what he has related is strictly true. He is no Millerite, neither is he crazy nor frightened, and if gentlemen or ladies will call upon him he will convince them that what he has told is truth. Captain Pratzman remarked at the time, that it was something quite inexplicable, and was sorry he did not come to the deck sooner, so as to have had a full view of this grand, wonderful, and unaccountable phenomenon.

TRIAL OF BROTHERS JONATHAN PUGMIRE AND THOMAS CARTWRIGHT, ON A CHARGE OF MANSLAUGHTER.

While we deeply deplore the melancholy accident referred to in another part of our present number, and for which our brethren have been in prison until Tuesday, the second of January, which was the day of trial, we have, in the result, abundant cause of thankfulness to our heavenly Father, who, indeed, does all things well.

It has been manifested from the time of the accident, that other agency has been in operation in the prosecution of this affair, than what the legitimate course of the law would have brought into exercise; yet had we wished and planned with all the ingenuity we could command, in order to confound those who have been secretly working to injure the work of the Lord, we could not possibly have effected the purpose in any manner to be compared with the complete overthrow brought about by the direction of Divine Providence.

When our attorney, Mr. Rowe, of Liverpool, would have presented his briefs to two of the counsellors, who were considered the most distinguished on the circuit, to his astonishment he found them already engaged in the same case by the prosecuting attorney. The services, however, of two other gentlemen of the bar, viz, Mr. R. G. Temple, and Mr. S. C. Egerton, were engaged for the occasion.

The trial was the first which was brought on after the opening of the court on the Tuesday, when, behold, the witnesses for the prosecution were not at hand, with the exception of about three, whose evidence was of such a nature, that the Judge would not allow it to have any bearing upon the subject. In vain did the attorney-general and the counsel engaged endeavour to prolong the business, by the examination of persons who were no witnesses at all in the case of the accident. The Judge addressed the jury to the effect, that the prisoners must be acquitted. They were removed from the bar, but still retained in custody, to be brought forth again to be tried on the coroner's inquest. The attorney-general and the counsel declaring such to be their purpose.

Another case of trial, in the meantime, having been disposed of, the brethren were again placed at the bar. The indictment being again read, they both pleaded not guilty; and, now, though the witnesses for the prosecution were all in court, the Judge would not allow their evidence; but with a kind and solemn warning to the brethren, to let the loss of life have its due effect upon them for the future, they were again acquitted, and set at liberty soon after, to the great joy of their relatives, the Saints and friends who had assembled on the occasion.

We know not who the parties may be who have secretly been at work, to carry on the prosecution, which we should have supposed would have been left to the Crown alone; however, no pains have been spared; additional witnesses had been secured, a survey of the neighbourhood where the accident occurred had been made, and a large and well-executed map of the same was exhibited in the court. These things, together with the expenses of additional counsel, must be paid from some source, as well as the costs of the prosecution also, which the Judge declared he would not allow; stating also that the witnesses for the prosecution should forfeit their recognizances. What will be the consequences to the witnesses we know not, probably some mitigation of the full penalty incurred by each; but thus were all the machinations of those who were secretly labouring against the Church of Christ, more than against the prisoners, completely frustrated, while the kind care of our heavenly Father was made so very manifest to all, that every heart seemed to be full to overflowing with gratitude and thanksgiving to Him in whom we trust.

Editorial.

It is with feelings of no ordinary kind, that we address you on the present occasion, relative to the administration of the ordinance of baptism. Whereas, two fatal accidents have lately occurred, in connexion with this ordinance, one at Crewe, in Cheshire, and the other near to Sheffield, whereby two individuals have been drowned. We, therefore, strenuously urge upon the attention of the elders and priests of the church of Jesus Christ of Latter-day Saints, that they use every precaution in attending to the all-important ordinance of baptism for the remission of sins, and be not over anxious, so as to endanger themselves or the candidate, in any way whatever. Remember, that as the servants of the Lord, we are under great responsibility how we administer, and should exercise our judgments in all matters pertaining to our duty and calling, and not do anything that will bring the cause of God into disrepute, or endanger the lives of our fellow-men: the Lord does not require such things at our hands. The apostle Paul, in speaking of the ordinances and gifts, says, "Let all things be done decently, and in order;" therefore, the candidate should be properly clothed, on such occasions, for the sake of decency and convenience in administering the ordinance. We sincerely hope that the Saints will take warning by the late lamentable accidents, and let a word to the wise be sufficient, neglecting nothing with regard to the fitness of time, place, or appearance.

As these are the first occurrences of the kind that ever came to our knowledge, we feel that they call forth this admonition from the presidency, for the

good of the public, to contradict the statements that are in circulation concerning the church, namely, that we are so zealous and anxious to gain members, that we would endanger the lives of individuals in administering the ordinance, and we feel to say, in the name of the church, that no such feelings exist in the minds of any member of the same, who has come to a knowledge of the importance of the ordinance.

And on another subject we wish furthermore to add, that we, as a church, believe that all legal contracts of marriage, made before a person is baptized into this church, should be held sacred and be fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe, that one man should have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents, and to influence them to embrace any religious faith, or to be baptized, or leave their parents without their consent, is unlawful and unjust.

We believe that all persons who exercise control over their fellow-beings, and prevent them from embracing the truth, will have to answer for that sin. (Book of Doctrine and Covenants, page 251, par. 4.) And as it is rumoured in the public prints, that Mrs. Cartwright (the individual unfortunately drowned at Crewe) was forced to be baptized by her husband (though it is satisfactorily proved to the contrary); yet, if such were the case, we declare, in the name of the church, that any influence whatever, thus exercised, is *contrary* to the faith of the church, and will not be countenanced by the presidency in anywise.

We wish these doctrines to be taught by all that are in the ministry, that the people may know our faith respecting them, and also to correct the public mind in respect to the church; and we hope, that the Saints will hearken to this counsel for their own good, and for the prosperity of the cause of God.

NOTICE.

We have now in the press, and shortly will be published, in pamphlet form, the whole of "OLIVER COWDERY'S LETTERS to W. W. PHELPS," which we confidently recommend to the attention of the Saints; they are compositions of lasting importance upon the great subject of the coming forth and building up of the Church of God in these last days. Price 6d. each, or 5s. per dozen.

CONTENTS.

Extract from Elder Hedlock's Journal 129
History of Joseph Smith 133
The Religion of the Ancients 139
Remarkable Phenomenon 141
Trial for Manslaughter 142
Editorial 143
Notice 144

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EXTRACT FROM ELDER HIRAM CLARK'S JOURNAL, AND ADDRESS TO THE SAINTS IN THE BRITISH ISLANDS.

BELOVED BRETHREN AND SISTERS,

As the time of my departure is nigh, when I shall leave you to return to my native land, again to join in the assembly of the Saints on the other side of the great Atlantic, and to the kind embraces of my dear family, it is with no ordinary feelings that I call to mind the kindness which has been manifested by you towards me, in administering to my varied wants and necessities; and I can say, that with a few exceptions, I have had a sufficiency to defray my expenses whilst travelling in your midst; therefore I pray the Lord to reward you fourfold, and speedily open your way, that you may be gathered to assist in the building up of the houses the Lord has appointed for the stakes of Zion, that the place of his feet may be made glorious.

Calling to mind on this occasion the time when I first landed in England, which was December 3rd, 1839, I remember it was with peculiar feelings that I found myself a stranger in a strange land, penniless, and far away from my family and relatives. I left Nauvoo in company with elder P. P. Pratt and family, and elder Orson Pratt, on the 29th day of August, 1839, to come by way of New York to England. We provided ourselves with a conveyance of our own, drawn by two horses; we left town about 12 o'clock, noon; we rode across a beautiful prairie, stayed with a brother that night, who kindly assisted us with some pecuniary aid; the next morning we resumed our journey through a beautiful country of continued prairie scenery. The weather was mostly fine and pleasant during our journey of upwards of five hundred miles to Detroit, where we sold our conveyance, horses and harness, sacrificing in their value, compared with with their estimated worth in Nauvoo, at the least calculation no less than one hundred and twelve dollars. By the means thus raised we were enabled to go from Detroit, down Lake Erie, to Buffalo, and from thence by canal to Albany, and forward by steam-boat to New York, where I found elders Woodruff, Mulliner, and Wright making preparations to start for England. Elder Pratt thought it advisable that elder Woodruff should stay until all the twelve who were intending to go to England should arrive there, in order that they might counsel together before they left their native land. I took the place of elder Woodruff, to accompany brothers Wright and Mulliner. I then paid my passage in the shipping office, which took the last remnant of the money that I received at Detroit, having nothing left to procure the provisions necessary for my voyage. The brethren in the church at New York, having a knowledge of my destitute condition, gave me bedding and food to assist me and my brethren over the great waters. We arrived in Liverpool on the 3rd of December, after a pleasant passage of twenty-three days; we took a room in Liverpool for two shillings per week. Brother Mulliner and a few shillings given him, which he was

willing to divide with us, to enable us to get some things to supply our wants while in Liverpool, where we stayed five days. We then started for Preston on foot; we had travelled about fifteen miles when our feet began to fail us, not having been in the habit of journeying in this manner for some time past; it was with some difficulty that we got along twenty miles that day. We called at various places to endeavour to obtain lodgings for the night, but were not successful until within two miles of Preston; we called for supper, and were presented with some dry oatmeal cake and buttermilk, which went down rather hardly with me, it being the first time I ever sat down to such a supper. We arose the next morning much stiffened and foot sore with the last day's journey. We arrived in Preston, and with considerable difficulty succeeded in finding some of the brethren; after partaking of refreshments, we accompanied them to the place of meeting, which was contiguous to a lamp post, they having no place under shelter at that time; they wished us to preach, but we did not think it right to do so, until we had seen the presidency that had been appointed over the churches in England.

We were conducted by a brother to elder Richards, who received us with joy; the news soon spread that some American elders had come to town; and the house was thronged with visitors for several days while we tarried in town. Brothers Mulliner and Wright then left to go to Scotland to see their friends. I went in company with elder Joseph Fielding to visit several branches of the church, who received us with great joy, viz:—Chatburn, Downham, Waddington, &c.; after tarrying among them several days, preaching and baptizing some, we returned to Preston. We then left for Bolton, and from thence to Manchester, where I was appointed to labour in company with elder Clayton, who had been appointed to preside over the branch there.

While in Manchester I received every hospitality that could be expected, and even more, inasmuch as the Saints frequently deprived themselves of what was necessary for themselves in order to administer to my comforts, who am one of the least of the Lord's servants, yet inasmuch as they have done it unto me they shall not lose their reward.

I tarried, preaching and baptizing in Manchester and the region round about, until the last of March, 1840, when I was counselled to go to Burslem, to assist elder A. Gordon. I had not been there many days before I received a line from elder Willard Richards, directing me to come to Preston, to attend a general conference, as the twelve, in company with others, had arrived, and wishing to know the state and standing of the churches, called a conference which took place on the 15th of April, 1840, in the Temperance Hall. According to the conference minutes at that time, the church numbered fifteen hundred and seventy-one. I was appointed to go to Macclesfield to commence preaching the fulness of the gospel to the people there. The Lord put it into the hearts of some to entertain me, although a stranger in their midst, and the truth soon found its way to their hearts, and they began to show forth their faith by their works, by rendering obedience to the great law of adoption, even baptism for remission of sins. Here, and in many other places, the power of God was manifested in a truly miraculous manner in the healing of the sick by the means appointed of the Lord; indeed, were I to narrate every case of this kind, during my labours in this country, my present communication might be lengthened more than my time would allow, or your columns admit of. After a short stay in Macclesfield, I returned to Manchester, having suffered an attack of ague and fever, which was finally rebuked by the prayer of faith and the laying on of hands. A general conference was held in Manchester, on the 6th day of July, 1840; a goodly number assembled from the different branches of the church in the British Isles; much useful instruction was given by our beloved brethren of the twelve, which caused the hearts of all present to rejoice. A case having been entered into respecting an elder who had been led by a false spirit, much instruction was given relative to this important subject, in order to prevent the brethren from being overtaken with their influence. I was here counselled to go to Scotland to assist brother Hedlock; we commenced preaching on Glasgow Green, and other places; also baptizing some who were ready to render obedience to the truth.

I preached in Glasgow, Paisley, Bridge of Weir, Greenock and other places; some were made to rejoice in the truth, others cried "delusion."

I remained here until the last of August, when I returned to Liverpool, where I found the Saints gathering from different parts to emigrate, taking their passage on board the Ship *North America*, which sailed on the 7th of September. I remained in Liverpool a short time, and then went to the Isle of Man, in company with elder John Taylor, to raise the standard of truth there.

We soon found some who were willing to receive the truth and yield obedience to the same. I tarried there till the last of January, 1841, when, leaving the Saints in the care of elder Blakesley, who had come to the island a short time before to assist in organizing a church on one of the "islands of the sea!" I came to Liverpool to make preparation to return to my native land. I sailed on the 7th day of February, 1841, in the ship *Sheffield*, captain Porter. We had on board two hundred and thirty-five passengers, mostly members of the church; after a passage of fifty-one days, we landed in New Orleans; we had three deaths, and two births during the passage. On arriving in New Orleans, I went to a book-store, and procured some blank lists for passengers luggage, and directed the passengers to fill them up for themselves, which saved each of them three or four shillings. I then made a contract with a steamer for the company, luggage included, for ten English shillings each, from thence to St. Louis, a distance of twelve hundred miles; from St. Louis to Nauvoo we procured a passage on board the *Goddess of Liberty*, for one dollar each; about thirty, who had become disaffected through false reports, tarried at St. Louis. We landed at Nauvoo on the 18th of April, about eleven o'clock in the evening, yet many of the brethren stood on the shore to welcome us on our arrival. No trifling emotions filled my bosom on meeting my family and the Saints, after an absence of one year, seven months, and twenty days. I felt pleased and rejoiced to see the improvements that had been made in the city during my absence. When I left, it was comparatively a wilderness, there not being more than from six to twelve houses visible from the door of my humble cottage then; but on my return I could count upwards of one hundred, while multitudes had been built in other directions. I remained with my family one year, two months, and five days, during which time it was surprising to behold the improvements that took place on every hand; many fine brick houses arose in different parts of the city, bespeaking the industry and diligence of the inhabitants. I left Nauvoo, June 23rd, 1842, agreeably to counsel, for the purpose of assisting in the emigration of the Saints from England to the place of gathering. I inquired where I should get money to pay my passage, the answer was, "Go, and your way shall be opened." I started, with only the amount of three English shillings, not knowing where I should obtain sufficient to defray my expenses. I left in company with elder Amos Fielding. Elder Hedlock took his waggon and horses, and carried us to Warsaw, a little town about twenty miles down the river; we there took a steamer down to St. Louis, where we went on board another bound for Cincinnati; there I stayed to visit a branch of the church in that place; elder Fielding went on to transact some business, that he might be ready to proceed with me as I came along, but circumstances preventing, I left him behind, and went by steam from Cincinnati to Pittsburgh, where I found elder Page had made arrangements for all the elders travelling east, to go free of expense on board the canal boats. They are called the three section boats, being so constructed as to divide into three parts, in order to be transferred to the railway carriages, to be taken over the Alleghany mountains, which is effected from the construction of the boats, without shifting the cargo; this is done by running the carriages into the water under each section of the boat, when, being securely fastened together, they are drawn up the mountain by steam-power, fixed at the summit. Each section of the boat having separate bulkheads, they are again fitted together, forming a complete boat in shape, capable of being managed on the canal. We travelled along the canal, until within a short distance of Philadelphia. There the separation of the boats took place, and they were drawn out of the water on to the rail way into the city. I tarried in Philadelphia a few days, when I met with elder Adams, on his way to Nauvoo; he was holding a debate with a Doctor West. I proceeded

on to New York, where I was in hopes of meeting elder Amos Fielding, to accompany me across the sea, but in that I was disappointed. I also met elder Wiliard Richards and family on their way to Nauvoo; he thought it advisable for me to proceed on my voyage, and not to wait for elder Fielding

Elder Richards, and general Bennett, from Long Island, came to see me on board; we had a pleasant passage of twenty-one and a half days, with one hundred and eighty-five passengers on board. We arrived in Liverpool the first day of September, 1842. I commenced to assist elder Pratt in the fitting out of the *Sidney*, the *Medford* and the *Henry*, elders Levi Richards, Orson Hyde, and John Snider, being respectively appointed to preside over the three companies. After the emigration season had passed, I took a tour through those districts which I had known on my previous visit; also paying a visit to London for the first time, I found some disorganization amongst some branches, in consequence of many presiding officers and elders having emigrated to America; we endeavoured, however, to set things in order as far as our means and ability would permit. I attended a general conference, held in Manchester, on June the 4th, 1843. The churches then represented, numbered over eight thousand members in the British isles, notwithstanding emigration had been so extensive. We felt much encouraged at the increase in little more than three years. The church in this land held its first general conference in Preston, on the 18th of April, 1840, numbering fifteen hundred and seventy-one, thus having increased about seven thousand in the land, after all the emigration. Truly could we say, it was a marvellous work and a wonder, as we contemplated the onward progress of truth, amidst all the lying reports that could be invented by the adversary. To see so many coming forward in so short a time, and especially to find them anxious to leave their native land to go to a strange country; but so it is, for truly as the Angel says to John, "the testimony of Jesus is the spirit of prophecy," it therefore takes of the things of God, and shews them unto his people, and they are led by one spirit to flee from Babylon, that they may not be partakers of her sins, nor share in her plagues, but gather together for the building up of Zion, and to raise a city unto his name, that is beautiful for situation, and shall hereafter be the joy of the whole earth. It therefore rejoices the hearts of the Saints to know that this is the work of the Lord, and that the stone has been cut out of the mountain without hands, which shall continue in its onward progress until it fill the whole earth. May I and all Saints be blessed with wisdom, grace, mercy, and truth, that we may stand associated with our glorious Saviour in the day of his triumph, having become heirs of God, and joint heirs with Jesus Christ, is the prayer of your brother in the covenant of peace.

HIRAM CLARK.

BELOVED BROTHER WARD.

Should you consider this sketch from my Journal worthy of a place in the columns of your valuable periodical, the MILLENNIAL STAR, that has arisen as it were to guide the wise and honest-hearted who will give heed to its precepts, to a place of habitation, you will please to insert the whole or part of it, as you think proper, and may your exertions, like the Star of Bethlehem, be instrumental in leading the honest-hearted to look for him in whom we trust.

Yours, as ever, in the covenant of the gospel,

HIRAM CLARK.

HISTORY OF JOSEPH SMITH.

Continued from page 139.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to strengthen our faith, and cheer our hearts. After our return from Colesville, the church there were, as might be expected, very anxious concerning our again visiting them, during which time sister Knight (wife of Newel Knight) had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived, and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient prophet Joel; and although we, this time, were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious, if we only continued faithful to him who had called us forth from darkness, into the marvelous light of the everlasting gospel of our Lord Jesus Christ. Shortly after our return home, we received the following commandments:—

Revelation to Joseph Smith, jun., and Oliver Cowdery, given in Harmony, Pennsylvania, July, 1830.

Behold, thou wast called and chosen to write the Book of Mormon and to my ministry; and I have lifted thee up out of thy afflictions, and have counselled thee that thou hast been delivered from thine enemies, and thou hast been delivered from the powers of Satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless go thy way and sin no more.

Magnify thine office, and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette, and Manchester, and they shall support thee: and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given by the Comforter, and expounding all scriptures unto the church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing.

For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many, but endure them; for lo, I am with thee, even unto the end of thy days. And in temporal labours thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures. And continue in laying on of the hands, and confirming the churches.

And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free. And at all times and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing; by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation given at Harmony, Pennsylvania, July, 1830.

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jun., thy husband, in his afflictions with consoling

words in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound the scripture, and to exhort the church according as it shall be given thee by my spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing and to learning much. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily, I say unto you, that this is my voice unto all. Amen.

Revelation to Joseph Smith, jun., Oliver Cowdery, and John Whitmer. Given at Harmony, Pennsylvania, July 1830.

Behold I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labours on the land, such as is required, until after you shall go to the west, to hold the next conference, and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus (and otherwise at intervals) employed in the work appointed me by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot, of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants, sec. ii., page 7—"And truly manifested by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, I command you in the name of God to erase these words, that no priestcraft be amongst us!! I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, where I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labour and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable and according to scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every word that proceedeth forth from his mouth.

Early in the month of August, Newel Knight and his wife paid us a visit at my place, at Harmony, Penn., and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following:

Revelation given at Harmony, Pennsylvania, August, 1830.

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built upon the earth.

Behold this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun. and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph and Jacob, and Isaac, and Abraham your fathers: by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days: and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things both which are in heaven and which are on earth: and also with all those whom my father hath given me out of the world: wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment we prepared some wine of our own making, and held our meeting, consisting only of five, viz. Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters into the church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God and rejoiced exceedingly. About this time a spirit of persecution began again to manifest itself against us in the neighbourhood where I now resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God, and whose name was ———. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and enquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few: he accordingly went to visit my father-in-law, and told him falsehoods concerning me of the most shameful nature, which turned the old

gentleman and his family so much against us, that they would no longer promise us protection nor believe our doctrines. Towards the latter end of August, I, in company with John and David Whitmer, and my brother Hyrum Smith, visited the church at Colesville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the church, we had called upon our heavenly Father, in mighty prayer, that he would grant us an opportunity of meeting with them—that he would blind the eyes of our enemies so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies. They looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the church, and confirmed them, partook of the sacrament and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to his holy name. Next morning we set out on our return home, and although our enemies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get clear out of the neighbourhood, without the least annoyance, and arrived at home in safety. Some few days afterwards, however, Newel Knight came to my place, and from him we learnt that very shortly after our departure the mob had come to know of our having been there, when they immediately collected together, and had threatened the brethren and very much annoyed them during all that day. Meantime, brother Knight had come with his waggon, prepared to move my family, &c., &c., to Fayette, N. Y. Mr. Whitmer having heard of the persecutions which had been got up against us at Harmony, Penn., had invited us to go and live with him; and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained certain revelations, concerning the upbuilding of Zion, the order of the church, &c., &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many (especially the Whitmer family and Oliver Cowdery), were believing much in the thing set forth by this stone, we thought best to inquire of the Lord, concerning so important a matter, and before conference convened, we received the following:—

Revelation to Oliver Cowdery. Given at Fayette, N. Y., September, 1830.

Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant, Joseph Smith, jun., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom. And thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

And now, and behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him, neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church by the prayer of faith.

And thou shalt assist to settle these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time that thou shalt go, until the time that thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

LETTER FROM AN ENGLISHMAN.

From the Times and Seasons.

Dear Sir,—As I am a traveller who am sometimes in the habit of committing my thoughts to paper, and having perceived that the people called Mormons are grossly abused and misrepresented, I extract the following remarks from my journal. If you think them worthy of a place in your invaluable periodical, you are at liberty to insert them:—

"Having, whilst in my native land, heard a great deal said respecting the people called Mormons, I thought it would be well, in the course of my rambles (or tour) to visit their city, hold converse with them, see their city, investigate their principles, and judge for myself. I had heard, previous to my leaving England, some of their missionaries, among whom was elders Woodruff, Richards, and Young. I thought they were setters forth of strange doctrine, yet it had an influence on my mind, so that I felt determined, as soon as opportunity served, to hear both sides of the question, as well from the Missourians as from any other source, with an unprejudiced mind. I had previous to this time, been a member of the Methodist church, but having observed that there existed in the breasts of those people a very strong prejudice with respect to the Mormons, I could not give full credence to their statements, neither could I rest satisfied with the statement of the Mormons; I thought it was possible that they might dissemble in England, but, as a people, they could not do so at home, their actions would appear ungarnished; they would there act out their principles, and their moral and religious influence would there be seen as clear as the sun at noon day; but above all I wanted to know something concerning the Missourian persecution; so after having overcome all opposition (some of my friends being greatly alarmed lest I should become a follower of Joe, as they termed it), I took ship and arrived in safety at New Orleans. I then sailed up the Mississippi, and landed at St. Louis. As soon as I had taken lodgings I commenced my enquiries respecting the Mormons. What think you of the Mormons? I asked. I had scarcely spoken before my ears were saluted from all quarters, from high and low, rich and poor. The Mormons! The mean Mormons! The G—d d——d Mormons! The deluded Mormons, &c. I heard them calumniated and vilified, nay, abused beyond belief. They informed me that their crimes were of the deepest dye. That polygamy was not only tolerated but practised amongst them; that they would rob and plunder, and that blood and murder was to be found in their skirts; that after they had stripped the poor stranger of his all, they confined him in a kind of dungeon, underneath the temple, where he was fed upon bread and water, until death put a period to his sufferings—left to die alone without a kind friend by him to perform the last sad offices, or to see him consigned to the silent tomb; but like a dog he was left to die, and like a dog he was buried. Well, one would have thought that after having heard all this my courage must have failed, and that I would at once have given up the search, but I called to mind the old adage—"nothing venture nothing have." History also informed me of the wonderful exploits performed in days of yore by the chivalrous and noble knights of England, and

so I felt determined to see and behold the wonderful place, with the history of which I had become acquainted. I had, however, determined within myself to sell my liberty and life as dearly as I could, in case the reports I had heard should prove true, but the fact was, I did not place much confidence in their Jack-the-Giant-Killer's tales, looking upon them as being too marvellous to be true. I landed at Nauvoo on a beautiful morning in the summer season. I felt a degree of superstitious dread to creep over me, as I set my foot upon the shore. Presently I discovered some armed men advancing towards where I was, but immediately perceived that they were peaceable citizens of the place, engaged in a pleasure party. As I walked onward I felt myself comparatively at home, as I now and again met with an Englishman that I once had gazed upon in my native land. I directed my course towards the temple, and after having gazed upon and thoroughly examined every part of it, I was soon led to the conclusion that there was not much danger to be apprehended from being confined in the subterranean vaults or dungeon beneath the temple; I took up my abode as convenient to that edifice as I could, in order that I might be the better enabled to take cognizance of every circumstance which might come under my observation; I had resolved to keep upon a strict look out, and to keep my head and understanding from being confused, in order that I might be enabled to judge correctly, and have a true and correct report to send to my native land, should I be permitted to reach its shores in safety. The city is of great dimensions, laid out in beautiful order; the streets are wide, and cross each other at right angles, which will add greatly to its order and magnificence when finished. The city rises on a gentle incline from the rolling Mississippi, and as you stand near the temple you may gaze on the picturesque scenery around; at your side is the temple, the wonder of the world; round about, and beneath you may behold handsome stores, large mansions, and fine cottages, interspersed with varied scenery; at the foot of the town rolls the noble Mississippi, bearing upon its bosom the numerous steam ships which are conveying the Mormons from all parts of the world to their home. I have seen them landed, and I have beheld them welcomed to their homes with the tear of joy and the gladdening smile, to share the embrace of all around. I have heard them exclaim how happy to live here! how happy to die here! and then how happy to rise here in the resurrection! It is their happiness; then why disturb the Mormons so long as they are happy and peaceable, and are willing to live so with all men. I would say—"let them live." The inhabitants seem to be a wonderfully enterprizing people; the walls of the temple have been raised considerably this summer; it is calculated when finished to be the glory of Illinois. They are endeavouring to establish manufactories in the city. They have enclosed large farms on the prairie ground, on which they have raised corn, wheat, hemp, &c., and all this they have accomplished within the short space of four years. I do not believe that there is another people in existence who could have made such improvements in the same length of time, under the same circumstances. And here allow me to remark, that there are some here who have lately emigrated to this place, who have built themselves large and convenient houses in the town, others on their farms on the prairie, who, if they had remained at home might have continued to live in rented houses all their days, and never once have entertained the idea of building one for themselves at their own expence. Joseph Smith, the Mormon prophet, is a singular character; he lives at the "Nauvoo Mansion House," which is, I understand, intended to become a home for the stranger and traveller; and I think from my own personal observation that it will be deserving of the name. The prophet is a kind, cheerful, sociable companion. I believe that he has the goodwill of the community at large, and that he is ever ready to stand by and defend them in any extremity, and as I saw the prophet and his brother Hyrum conversing together one day, I thought I beheld two of the greatest men of the nineteenth century. I have witnessed the Mormons in their assemblies on a Sunday, and I know not where a similar scene could be effected or produced. With respect to the teachings of the prophet, I must say that there are some things hard to be understood, but he invariably supports himself from our good old Bible. Peace and harmony reigns in the city. The drunkard is scarcely ever seen as in other cities; neither does the awful imprecation, or profane oath strike upon your ear; but while all is storm and tempest and confusion abroad, respecting the Mormons, all is peace and harmony at home.

With regard to the persecution in Missouri, I do not believe that the Mormons deserved it at their hands, but, it is my firm belief that the Missourians did actually slay innocent men, defenceless women, and helpless children. From all the testimony that I have been able to gather, both from the inhabitants of Missouri and the Mormons, this is established in my mind beyond a doubt. Oh, Missouri, Missouri, what hast thou done? Thou hast slain the innocent and defenceless; driven twelve thousand men and women from thy inhospitable bosom; thou hast robbed them of their property—of their all; compelled them to wander on the wide-spreading prairie in the depth of winter, there to endure cold, hunger, and thirst. Thou hast bound their leaders in chains—confined them in dungeons, without affording them a sufficiency of bread and water! feeding them on human flesh! setting demons to guard them, whose boast it was that they had robbed innocence of its charms, and trampled upon virtue with more than fiendish impunity. But cease my pen to rehearse the story, and take up a lamentation for her—the star whose glory is dimmed; the state whose escutcheon is tarnished with deeds of inhumanity and blood. Where, oh, where is Washington? Where, oh, where are your fathers, who amidst the clash of arms and the thunder of cannon, so nobly stood forward in defence of liberty and innocence? But they are gone, and what they bled and died for is abused and trampled upon by their recreant children! Yes, trampled upon by Missouri; and thou that mightest have been the glory of the west, hast fallen; thy honours are fled, thy glory is laid in the dust, and a dark page will for ever rest on thy history. But what shall be done for thee, thou most mighty? Wherewith shall thou be restored to thy greatness? Is thy wound incurable? is there no balm? is there no healing medicine? is there no physician? If there is a kind, merciful heart left in Missouri—a philanthropist, he may exclaim, they shall be restored to their houses and homes, to their lands and to their all! and then shall not our glory and honours return to us again! But justice would answer in a voice of thunder, you cannot restore to the wife him whom ye have taken and murdered in cold blood! You cannot restore the innocent child to the fond embrace of its parent, which you, with more than savage barbarity, destroyed! Neither can you restore that virtue, which you have inhumanly taken away with devilish rage! Therefore do the devils rejoice, the heavens are ashamed, and thy name will never be mentioned by the virtuous and good but with detestation and abhorrence. But, say some, the state of Illinois has disgraced itself by protecting the Mormons. Wherein, I ask? In protecting the innocent and brave? The Mormons are calculated to do honour to any state. Look and see what they have done at Nauvoo during the comparatively short time they have been there, and if they are enabled to proceed as they have commenced, their town ere long will become a mighty city. The prophet and the temple attract people from all parts; these must bring wealth into the state necessarily. And now I would say in conclusion, beware men of Illinois, and let the Mormons alone; let them be protected; let their rights and privileges be preserved unto them sacred, and they will soon become a great and a mighty people, and the governor who received them from the lawless Missourians will be held in everlasting remembrance; yea, his name will be had in honour through all generations.

"Yours,

"AN ENGLISHMAN."

THE CHURCH OP CHRIST.

(From the Evening and Morning Star.)

He that is Alpha and Omega, the beginning and the end, even Jesus Christ is the head of the Church, and the gates of hell shall not prevail against it.

Adam was the first member of the Church of Christ on earth, and the first High Priest after the order of the Son of God.

In order to show the rise of the Church in the first days, we take an extract from the words of Enoch.

And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of Heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of Heaven?

The Heavens hath he made: the Earth is his footstool: and the foundation thereof is his:

Behold he hath laid it, an host of men hath he brought in upon the face thereof.

And death hath come upon our fathers, nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.

For a book of remembrance we have written, among us, according to the pattern given by the finger of God:

And it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence:

And he saith unto them, because that Adam fell we are? and by his fall came death: and we are made partakers of misery and wo.

Behold Satan hath come among the children of men, and tempteth them to worship him:

And men have become carnal, sensual and devilish, and are shut out from the presence of God.

But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam, by his own voice, saying, I am God: I made the world, and men before they were.

And he also said unto him, If thou wilt turn unto me, and hearken unto my voice and believe, and repent of all thy transgressions, and be baptized even by water in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men:

And ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

And our father Adam spoke unto the Lord, and said, Why is it that men must repent and be baptized by water?

And the Lord said unto Adam, behold I have forgiven thee thy transgressions in the garden of Eden.

Thence came the saying abroad among the people, that Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spoke unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment:

Wherefore teach it unto your children, that all men, every where, must repent, or they can in no wise inherit the kingdom of God:

For no unclean thing can dwell there, or dwell in his presence:

For in the language of Adam, Man of Holiness is his name; and the name of his only begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying,

That, inasmuch as they were born into the world, by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine Only Begotten into the mysteries of the kingdom of heaven: that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

For by the water ye know the commandment: by the Spirit we are justified, and by the blood ye are sanctified, that in you is given the record of heaven, the Comforter; the peaceable things of immortal glory:

The truth of all things, that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, this is the plan of salvation unto all men: the blood of mine Only Begotten which shall come in the meridian of time.

And behold every thing has its likeness, and all things are created and made to bear of me, both things which are temporal, and things which are spiritual; things which are in the heavens above; and things which are on the earth; and things which are in the earth; and things which are under the earth, both above and beneath: all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him: and thus he was born of the Spirit, and he became quickened in the inner man.

And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost.

This is the record of the Father, and the Son, from henceforth and forever: and thou art after the order of him who was without beginning of days or end of years, from all eternity. Behold thou art one in me a son of God: and thus may all become all my sons. Amen.

In addition to this, we make a further extract from the words of Enoch, as published in the *Star* of August last. It shows to what a state of purity the Church had arrived at his day, besides being a good example for every disciple to follow, that means to do the will of God in our day, in order to abide a celestial glory in his presence. It reads thus:—"And the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

"And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that was called the city of holiness, even Zion."

As before said, Christ is the head of his church, and from him comes every good and perfect gift. And for the perfecting of the Saints and so forth, he has bestowed offices and ordinances, with order, for the benefit of the whole church. The high priesthood, of which order is he, the Son of God, or this priesthood being a type of his order, is set forth as follows, by Alma:—

"And again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with and according to a preparatory redemption for such:

And thus they, having been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and the blindness of their minds, while, if it had not been for this, they might have had as great privilege as your brethren.

Or in fine: in the first place they were on the same standing with their brethren, thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, which was prepared:

And thus being called with this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter

into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being, prepared from eternity to all eternity according to his foreknowledge of all things. Now they were ordained after this manner; being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, which is without beginning of days or end of years, which is full of grace, equity, and truth. And thus it is. Amen.

Now as I said concerning the holy order of this high priesthood: there were many which were ordained and became high priests of God; and it was on account of the exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish, therefore they were called after his holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, which were made pure, and entered into the rest of the Lord their God.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, which also took upon him the high priesthood forever.

And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all he possessed.

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness: but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order, of God, did preach repentance unto his people.

And behold, they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem; and he did reign under his father.

Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention.

Editorial.

We feel led to drop a hint or two to the Saints generally, and particularly to the Priesthood, this month, on a subject which we consider of much importance, namely, that the servants of the Lord in the last days, are to be *saviours* of men, and not *destroyers*. What we mean, is this, we have observed some individuals whose whole soul seems to be engaged in ferreting out and detecting iniquity in others, and thus their whole time is absorbed by accusations of the brethren. Now we fearlessly declare that such a spirit is not of God, but is the spirit of the evil one, who has been the *accuser* from the beginning. At the same time let it be understood, that we are not desirous that iniquity should be hidden and pass unpunished; by no means, but that its magnitude should never be increased by a mistaken zeal.

Let it ever then be borne in mind that the servants of the Lord are to instruct the ignorant, to build up and strengthen the weak, and ever remember that they

are connected with a system of SALVATION and not of *destruction*, and imitating their great Head, they must be ready to do all things, and suffer all things, that they may be instrumental in the salvation of the children of men.

EMIGRATION.—We wish also to make a few remarks upon this subject for the benefit of the Saints generally. Our latest communications from Nauvoo, direct us to urge upon the attention of the Saints the subject of the 'gathering,' without fear, as the increased facilities and accommodations for strangers at Nauvoo, fully warrant this; yet we still are wishful that nothing be done hastily, or without consideration, as by flight.

Those who are wishing to emigrate, should give notice of the same to the presidency here, as early as convenient, securing their berths by a transmission of the whole or part of their passage money, through the Post Office, or otherwise; at the same time sending the names, ages and occupation of *each*; and let it be particularly remarked and attended to, not omitting the names of *infants*, as both the laws of England and America count by souls or heads, and very unpleasant circumstances have arisen sometimes through the neglect of not sending the names of infants; this mistake has been made doubtlessly by infants under twelve months not being chargeable, but still, let it be understood that their names are required to be entered the same as others.

Also, when practicable, it would be well for us to be apprized of the time of the arrival of parties in Liverpool, that we might provide some one at once to conduct them to our office; but if otherwise, let all parties, without the least delay, or without hearkening to the various offers of assistance and accommodation that may be made them, at once inquire for our office, in order that they may avoid the imposition that will probably otherwise be practised upon them.

By the time this is out of the press, two ships, namely, the *Isaac Allerton*, and the *Swanton*, will be afloat, each bearing a number of Saints for the land of Joseph. We would also state, that we expect to engage a large ship to sail from the first to the tenth of March next, for emigrants, over whom it is expected elder Hiram Clark will preside on his return home. Applications for a passage by which, we should be glad to receive as early as convenient, of the exact day of sailing we will give the earliest notice.

We feel it our duty to urge upon the attention of the Saints generally, a more extensive perusal and circulation of our publications. We have received an address in the Times and Seasons on this subject, to the Saints generally; and we think the propriety and force of these remarks will be felt by all. True religion is a system of progression in wisdom and intelligence, in order that the Saints may be prepared to enter into the presence of God; and it is a most certain truth that the individual who is not longing and thirsting after knowledge, and the acquisition of that intelligence which is necessary to perfect his being, is manifestly in a state of listlessness, or, to say the least of it, not in a state of progression. Let the elders and others, therefore, urge upon the Saints the study of the Book of Mormon, and the other publications of the Church, that they may be built up in their most holy faith, and thus be enabled to stand in the day of trial.

CORRESPONDENCE.

Mr. Editor,—The idea has frequently crossed my mind, that, were the elders of the Church of Jesus Christ in this age, to keep a journal of their travels and ministry, and record all the healings and miracles they had witnessed from time to time; that, should their separate journals be afterwards collected together and published in a volume, I am inclined to believe, that a far greater number of manifest displays of the power of God would be therein recorded, than is found in the journals of the elders of the Church of Jesus Christ, in the early ages; at least, so far as they are faithfully handed down to us in the New Testament Scriptures. And, although as in days of old, we are frequently branded with the epithets of "fools,—fanatics,—religious enthusiasts,—dupes and vile imposters;"—yet, "what we have felt and seen, with confidence we

tell." We have frequently heard, from individuals on whose testimony we can rely with the greatest confidence, of extraordinary displays of the power of God in the gift of healing; such for instance, as the blind receiving their sight, the deaf having their hearing restored; the lame man being made to "leap as an hart," the dumb spirit being cast out, and one instance of the dead being restored to life. Another instance of the kind last mentioned, with a heart overflowing with gratitude, I desire to record. On the afternoon of yesterday, a child of mine, a girl, aged 3 years, was sliding on the rails of the staircase, when on a sudden she turned over, and fell from top to bottom with a most tremendous crash, falling on her head, and being completely double when picked up by her mother, so much so indeed, that her brother, who heard the noise, looked out of the kitchen, and seeing something lying in the passage motionless, concluded that his sister had thrown some dirty linen over the rails, and took no further notice; her mother on hearing the noise occasioned by her fall, hastened out of the parlour to the fatal spot, and immediately discovered it was poor Mary Jane, who lay motionless, —speechless,—senseless, yea, lifeless; she instantly took her up in her arms, and when she beheld her appearance, in an agony she cried out, my child is dead, she has fallen and killed herself. By this time, I had hastened to the horrid scene, where I beheld my lovely girl stretched on the lap of her disconsolate mother without the slightest appearance of life; I immediately examined her, and found that she breathed not, and that her pulsation had ceased: her eyes also were wide open, and quite fixed as in death, and there appeared to be gathering over them the film of dissolution; in fact, if it be true that Eutychus (the young man mentioned in the 20th chap. of the Acts of the Apostles, who fell from an upper story) was taken up dead, it is equally true, that my daughter was taken up dead; for there was not the slightest vestige of life apparent. At this moment, with heart uplifted to my heavenly Father, I, in mighty faith placed my hands upon her and ejaculated, "Lord heal my child," when in one moment she shewed signs of life, and attempted to speak, I immediately gave her to drink a little cold water, bathed her head with the same; she then sat up and vomited considerably, and she is now so far recovered, as this morning to sing a verse of a hymn, and walk about as usual. During my presidency over the Liverpool Conference, which is nearly eighteen months, I have witnessed many cases of healing, but never any so very striking as the one I have just related. If you deem the narrative worthy of a place in the pages of the MILLENNIAL STAR, you are quite at liberty to insert it.

I remain, dear brother,
Yours sincerely, in the Gospel of Jesus,
GEORGE MITCHELSON.

Mr. Thos. Ward, 86, Chapel-street.

Liverpool, January 28th, 1844.

NOTICES.

We have just published, in pamphlet form, the whole of "OLIVER COWDERY'S LETTERS to W. W. PHELPS," which we confidently recommend to the attention of the Saints; they are compositions of lasting importance upon the great subject of the coming forth and building up of the Church of God in these last days.—Price 6d. each, or 5s. per dozen.

We have just out of the Press a "REPLY OF JOSEPH SMITH'S to J. A. B——," which we recommend for extensive circulation, as eminently calculated to exhibit the character of the prophet of the Lord, and the sentiments by which he is actuated.—Price 1d. each, or 7s. per hundred.

CONTENTS.

Extract from Elder Hiram Clark's Journal ... 145
History of Joseph Smith ... 148
Letter from an Englishman ... 153
The Church of Christ ... 155
Editorial ... 158
Correspondence ... 159
Notices ... 160

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THE
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THE GATHERING.

From the Times and Seasons.

The gathering of the Saints is a subject which has created not a little speculation among the religious world, although some of its leading features are very familiar to the Saints. It is thought a strange thing that the Saints should gather; and mankind being generally "ignorant of the scriptures, and of the power of God," are ready to ascribe it to an impure motive, political intrigue, a thirst after power, or some other unholy influence. It is true that the gathering of the Jews is a subject which has obtained some credence, and has been advocated by a portion of our modern theologists. The scriptures pertaining to this subject, have been thoroughly investigated, and the idea of "Jerusalem being inhabited again in her own place, even in Jerusalem," is one that has been entertained by many, and they have reflected with pleasure and delight upon the time when the promises made to God's ancient people should be fulfilled; when "he that has scattered the house of Israel shall also gather them." But upon what principle, for what purpose, or by whom they should be gathered, is a subject about which men are most egregiously ignorant. Nor has it entered into their minds that any other people should be gathered together, under the direction and guidance of heaven, nor that the principle of the gathering was one upon which Jehovah had acted in the different ages of the world, for the building up of his kingdom, and the accomplishment of his purposes. Whereas the scriptures are full of subjects of this kind, unfolding the designs of Jehovah pertaining to the different nations of the earth. Not only are Israel and Judah mentioned as objects of God's mercy, but other nations also. The Moabites, the Amorites, and the Elamites, will not be among the least of those who shall participate in God's mercies. As the father of the spirits of all flesh, Jehovah does exercise a paternal care over all his creatures, and in order to accomplish this will erect a standard, for, according to the prophet, "Zion shall be established in righteousness, and *all nations* shall flock to her standard."

The purposes of God, in regard to the human family, are great and comprehensive, and are marked by the most consummate wisdom, and as in the formation of worlds, the organization of the solar system, and the order of nature, his intelligence is displayed, so in regard to the well-being, safety, and happiness, both present and future, of the universal world, he, as the great father of the human family, feels highly interested. It is true that he adopts plans and makes use of means, which, in the estimation of men, in many instances would be foreign from the point; yet when we consider, that with Him dwells wisdom, that "his thoughts are not as our thoughts, nor his ways as

our ways," we shall not be surprised that he makes use of means for the accomplishment of his designs, which in many instances are, to us, incomprehensible.

When the Lord created the heavens and the earth he had a design in it, and had certain purposes to accomplish, and when he created the beasts of the field, the fish of the sea, and the fowls of the air—he did it to promote his purposes, and to advance his glory; and when man was placed as lord of the creation, it was for a purpose, and the which, though it may now be mysterious, yet when the curtain of heaven shall be withdrawn, and we shall comprehend eternal things, we shall see and acknowledge "that the judge of all the earth has done right." The council of heaven was had among the Gods in the eternal world, pertaining to all these subjects of their creation, before ever they were formed, "or the morning stars sang together for joy;" and by him who comprehends the end from the beginning, and before whom, and with whom, the present, the past, and the future are one eternal now, their organization, habits, propensities, the object of their creation, the position they would take in the order of that creation, and how and by what means they would be made happy, and increase his glory, was fully understood by him who has done "all things well."

The world was not made to be annihilated nor the creatures that he has formed: each of them were intended to fufil the measure of his creation. The sun, the moon, the stars, the earth, man, beast, bird, and fish, all occupy their several spheres, all were made for the glory of God, and all were intended to fill up the measure of their creation, and to bring about his purposes; and the beasts of the forest, the fish of the sea, or the the fowl of the air, all are necessary in the vast works of creation and the chirping sparrow upon the house-top, fulfils the measure of its creation, in its own sphere, as much as an archangel does in his.

> "Whichever link you from the order strike,
> Tenth, or tenth thousand, breaks the chain alike."

It is true that they move in different spheres, and occupy a different glory: but although we cannot now see those various connecting links, the time will come when we shall hear "every creature in heaven, every creature on the earth, and every creature under the earth, say, blessing and glory, and honour, and might, and majesty, and dominion be ascribed unto Him that sitteth upon the throne, and unto the lamb for ever." It is true that they will occupy their several spheres, they will not all obtain the same glory, 'for there is one glory of the sun, and another glory of the moon, and another glory of the stars; and, as one star differeth from another star in glory, so also will it be in the resurrection. There are also celestial bodies (and telestial bodies), and bodies terrestrial—and the glory of the celestial is one, and the glory of the telestial is another, and the glory of the terrestrial is another.' Again, 'all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.' All ocuppy their own place, fufil their own sphere and glorify God. And as there are different glories that the children of men will inherit, in the eternal world, according to their faithfulness, diligence, and capacity in keeping the commandments of God while here; each one will be enabled to find his own element, and participate in that kind of glory which is the most congenial to his nature and suited to his capacity, according to the testimony of the prophet.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom; even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for the kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And, again, verily I say unto you, the earth abideth the law of a celestial kingdom; for it fulfilleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified: yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it; for, notwithstanding they die, they shall also rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness: and they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness; and also, they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness; and they who remain shall also be quickened: nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

"And, again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore, they must remain filthy still."—*Page* 101, *Doctrines and Covenants*.

It is evident from the above, that no man need murmur or complain at the dealings of God, for he will be enabled to obtain the very thing which he is looking and living for.

The earth, as a part of the creation of God, has and will fulfil the measure of its creation. It has been baptized by water; it will be baptized by fire: it will be purified and become celestial, and be a fit place for celestial bodies to inhabit. It will become the residence of those who have borne a celestial law, and of none other; after it has thus become purified and made celestial. It was to obtain an inheritance of this kind that all the prophets, apostles, and ancient worthies, suffered and endured so patiently all that they had to pass through. They had found out the way to come to God: the curtain of futurity was withdrawn from before their vision, and having a knowledge of the designs and purposes of God in regard to the earth, 'they endured as seeing him who is invisible,' 'they were tempted, tried, and sawn asunder.' They wandered about in sheep skins and in goat skins; they dwelt in deserts and in dens; and in the caves of the earth, for they had respect unto the recompense of reward; they looked '*for a city* which hath foundation, whose builder and maker is God.' Well hath Paul said 'they that say such things, declare plainly that they seek a country, * * wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' What is this city? a heavenly one; but it will come to this earth when the earth is prepared to receive it. Hence, John says, Rev. xxi. 1—5: And I saw a new heaven and a new earth: for the first heaven and the first earth passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, behold, I make all things new,—and he said unto me, Write, for these words are true and faithful.

This, then, was the thing that the ancient saints had in view; it was to obtain this glory that they sought; it was for this they suffered and endured. Eternal life with them was the only thing desirable; it was for this they lived, for this they died. And what to men with minds unenlightened would be folly and nonsense, to them was the greatest height of wisdom, even the

teachings of Jehovah, pertaining to their eternal welfare. And as man's everlasting tabernacle was designed to be on this earth; by faith they sought, and by faith they *obtained promises.*' Abraham obtained a promise of the land of Canaan for himself and his posterity. The land of the Gentiles was allotted to their several owners. Joseph had a promise of a land at the utmost bounds of the everlasting hills. Jared, at the destruction of the 'Tower of Babel,' had the promise of an inheritance in this land. The twelve tribes of Israel had their inheritance divided unto them by lot, and unto various heads of families, God gave similar promises. Yet we are told that though Abraham had the land of Canaan promised to him, for an everlasting inheritance, God gave him none inheritance in it' (in his life-time), 'no not so much as to set his foot'—Yet according to the Scriptures he will have and inherit it eternally.

Abraham, and many of his coadjutors were willing to abide a celestial law, and, therefore, obtained promises by faith through the priesthood of a celestial inheritance, when the earth should be renewed; and as celestial glory was a prize worth seeking after, and enduring that they might obtain, men of faith in ancient days made every effort to get in possession of the blessings flowing therefrom — it was for this that the tabernacle and ark were made—it was for this that the temple was built; and, if those people who had already the Aaronic priesthood, had received the Saviour when he "came to his temple," he might, and would have unfolded to them many great and eternal principles pertaining to futurity, connected with the priesthood, for which the temple was originally built.

It was the policy of all those ancient men of God, and the order of their Heavenly Father, to collect the people of God into one place, for the purpose of teaching them the things of God, that they might be prepared to reign with him in a celestial glory. Thus, when the earth was becoming corrupt, Enoch collected together a people who were virtuous and pure—who professed a willingness to be governed by the law of God, and as the earth was then becoming corrupt, and the children of men departing from God and his ordinances, Enoch was selected as a faithful man of God, to whom was committed the priesthood, that he might assemble together God's chosen people and save them from the contaminating influence of the world, and through the intercourse that he had with the Almighty, and the teaching of heaven, lead the people in the paths of righteousness, teach them a celestial law, and prepare them for a celestial inheritance. Thus Enoch built up a Zion in his day, and as he "walked with God," he of course received teaching, not only pertaining to himself, but also pertaining to those chosen ones over which God had given him the oversight. He did receive revelations, and some of those revelations have been revealed to us: and after the pure in heart thus assembled, were prepared by upwards of one hundred years of divine teaching, and there was no hopes of reclaiming the rest of the world, Enoch and his Zion were removed out of the world. They were not, for God took them, and the saying went abroad that "Zion is fled."

Noah, who was left upon the earth for the purpose of preserving a pure seed after the earth should be destroyed, in consequence of having filled up the measure of their iniquity, and every imagination of their heart being evil, preached but in vain to the then devoted inhabitants of the earth. He was preserved, however, and his seed, and thus when the earth was laid desolate, there was a little gathering or Zion left to fulfil God's purposes, in regard to the earth, and perpetuate a pure seed. Having the priesthood, Noah was prepared to teach them correct principles, and the seed of Noah thus assembled together were divinely taught. But it soon became evident that man's heart was deceitful; that it was ready to start aside like a broken bough; and we find the people, as they became wicked, trying to arm themselves against the judgments of God. They knew, that a short time before, the inhabitants of the world had been destroyed by a flood in consequence of their wickedness. They had no doubt been warned by Jared and others of their wickedness, and what it would tend to, therefore, partly fearing lest the testimony of the servants of God might be true, and partly braving the Almighty,

they commenced building a tower whose top would reach to the heaven, for the ostensible purpose, as they said, of getting them a name. God, however, took them in hand, confounded their language as a curse, and scattered them abroad upon all the face of the earth.

The brother of Jared, as a man of God, then pleaded with the Almighty that his speech and that of his family, might not be confounded, and that he and his seed might be preserved from the corruptions of the earth, and that other families who feared God might be preserved with them; and that if the Lord would drive them from that land, that he would give unto them another land, where they might fear God, and keep his statutes, and observe his ordinances. The Lord heard his prayer, and gave them an inheritance in this land.

"And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also thy brother Jared and his family; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and the seed of thy brother, and they which shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because of this long time which ye have cried unto me."

Thus we find that they were taken from another people who had become corrupt, and set apart, or, gathered together, as a righteous branch of God's planting upon this land; for the purpose of raising up a righteous seed unto God, "and there will I bless thee, and thy seed, and raise up *unto* ME of thy seed, and of the seed of thy brother, and of they who shall go with thee, a great nation." The promise of God moreover, to them was, that if they continued to fear God they should be blessed; but if they departed from his ways, they should be cursed, for the decree was, as this was "a choice land above all others," that it should be preserved (as a place of gathering), for a righteous people; and he had sworn in his wrath, unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

To be continued.

HISTORY OF JOSEPH SMITH.

(*Continued from page 153.*)

Revelation given in the presence of Six Elders, in Fayette, New York, September, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive those things: but remember to sin no more, lest perils shall come upon you.

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth

upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with the robe of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth; yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hail-storm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forest, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts: and the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now, behold, I say unto you, never at any time, have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember, that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit, for by the power of my spirit created I them; yea, all things both spiritual and temporal. Firstly, spiritual; secondly, temporal; which is the beginning of my work. And again, firstly, temporal; and secondly, spiritual; which is the last of my work. Speaking unto you, that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time have I given unto you a law which was temporal; neither any man nor the children of men; neither Adam your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual. They are not natural nor temporal, neither carnal nor sensual.

And it came to pass, that Adam being tempted of the devil, for, behold, the devil was before Adam, for he rebelled against me saying, 'Give me thine honour, which is my power.' And also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, 'Depart ye cursed.'

But, behold, I say unto you, that I the Lord God gave unto Adam and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But, behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten. Wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again, I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, I declare no more unto you at this time. Amen.

At length our conference assembled; the subject of the stone mentioned in a previous number, was discussed, and after considerable investigation, brother Page, as well as the whole church, who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and faith, and hope and charity abounded in our midst.

Before we separated we received the following:—

Revelation to David Whitmer, Peter Whitmer, jun., and John Whitmer. Given September, 1830.

Behold, I say unto you, David, that you have feared man and have not relied on me for strength, as you ought: but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel: therefore, fear not but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance: for I have given unto him power to build up my church among the Lamanites: and none have I appointed to be his counsellor over him in the church, concerning church matters, except it is his brother Joseph Smith, jun. Wherefore give heed unto these things and be diligent in keeping my comman-

ments, and you shall be blessed unto eternal life. Amen.

Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labour shall be at your brother Philip Burroughs, and in the regions round about; yea, wherever you can be heard, until I command you to go from hence. And your whole labour shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

Revelation to Thomas B. Marsh. Given September, 1830.

Thomas, my son, blessed are you because of your faith in my work. Behold you have many afflictions because of your family: nevertheless I will bless you, and your family; yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in the church.

Lift up your heart and rejoice for the hour of your mission has come; and your tongue shall be loosed; and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, jun. You shall begin to preach from this time forth; yea to reap in the field which is white already to be burned; therefore, thrust in your sickle with all your soul, and your sins are forgiven you; and you shall be laden with sheaves upon your back, for the labourer is worthy of his hire. Wherefore your family shall live.

Behold, verily, I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand, and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold, I say unto you, that you shall be a physician unto the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

During the conference, which continued three days, the utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labour with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west, knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation:—

Revelation to Parley P. Pratt and Ziba Peterson. Given October, 1830.

And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jun. into the wilderness, among the Lamanities; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst: and I am their advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them — to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a scaling testimony behind them, lifting up their voice like a trump in the different villages through which they passed.

They continued their journey until they come to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumour, and many false statements have been given to the world respecting elder Rigdon's connexion with the Church of Jesus Christ. It is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life, down from authentic sources, as also an account of his connexion with the Church of Christ.

CORRESPONDENCE OF GEN. JOSEPH SMITH AND HON. J. C. CALHOUN.

From the Times and Seasons.

Nauvoo, Illinois, Nov. 4th, 1843.

Hon. John C. Calhoun,—Dear Sir,—As we understand you are a candidate for the presidency at the next election; and as the Latter-day Saints (sometimes called Mormons, who now constitute a numerous class in the school politic of this vast republic), have been robbed of an immense amount of property, and endured nameless sufferings by the state of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal and honourable means, in her courts, her executive councils, and her legislative halls: and as we have petitioned congress to take cognizance of our sufferings without effect, we have judged it wisdom to address to you this communication, and solicit an immediate, specific, and candid reply to *What will be your rule of action, relative to us as a people*, should fortune favour your ascension to the chief magistracy?

Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ of Latter-day Saints.

Hon. John C. Calhoun, Fort Hill, S. C.

(HON. J. C. CALHOUN'S REPLY.)

Fort Hill, 2nd Dec., 1843.

Sir,—You ask me what would be my rule of action, relative to the Mormons, or Latter-day Saints, should I be elected President, to which I answer, that if I should be elected, I would strive to administer the government according to the constitution and the laws of the union: and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the executive department, all should have the full benefit of both, and none should be exempt from their operation.

But, as you refer to the case of Missouri, candour compels me to repeat, what I said to you at Washington, that according to my views, the case does not come within the jurisdiction of the federal government, which is one of limited and specific powers.

With respect, I am, &c. &c.

J. C. CALHOUN.

Mr. Joseph Smith.

Nauvoo, Illinois, Jan. 2nd., 1843.

Sir,—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and, that you and your friends of the same opinion, relative to the matter in question, may not be disappointed as to me, or my mind, upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God, by all according to the dictates of every person's conscience, to say *I am surprised*, that a man, or men, in the highest stations of public life, should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world, or the world to come. To be sure, the first paragraph of your letter appears very complacent, and fair on a white sheet of paper, and who, that is ambitious

for greatness and power, would not have said the same thing? Your oath would bind you to support the constitution and laws, and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned, according to merit or demerit—but why, tell me why, are all the principle men held up for public stations, so *cautiously careful*, not to publish to the world that *they will judge a righteous judgment*—law or no law; for laws and opinions, like the vanes of steeples, change with the wind. One congress passes a law, and another repeals it, and one statesman says that the constitution means this, and another that, and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my question, like the forced steam from the engine of a steam boat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that 'according to your *view* the federal government is one of limited and specific powers,' and has no jurisdiction in the case of the Mormons. So then a state can at any time expel any portion of her citizens with impunity, and in the language of Mr. Van Buren, frosted over with your gracious '*views of the case*,' though the cause is ever so just, government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars worth of land, and made extensive improvements thereon. Go on, then I say, banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their lands and property as a spoil; and let the legislature, as in the case of the Mormons, appropriate a couple of hundred thousand dollars to pay the mob for doing the job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the federal government are so *specific and limited that it has no jurisdiction in the case!* Oh, ye people who groan under the oppression of tyrants, ye exiled Poles, who have felt the iron hand of Russian grasp; ye poor and unfortunate among all nations, come to the 'asylum of the oppressed.' Buy ye lands of the general government, pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a *glorious* nation, but remember a '*sovereign state!*' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity; confiscate your lands and property; have the legislature sanction it; yea, even murder you, as an edict of an Emperor, *and it does no wrong*, for the noble senator of South Carolina, says the power of the federal government is *so limited and specific that it has no jurisdiction in the case!* What think ye of *Imperium in imperio*.

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said in the midst of counsellors there *is safety*, and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States, and paid for them, were expelled from a 'sovereign state' by order of the governor, at the point of the bayonet; their arms taken from them by the same authority; and their right of migration into the said state denied under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompence allowed; and from the legislature, with the governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand, and a bowie knife in the other, hear them all declare that there is no justice for a Mormon in that state, and judge ye a righteous judgement, and tell me when the virtue of the state was stolen; where the honor of the general government lies hid; and what clothes a senator with wisdom? Oh! nullifying Carolina! Oh! little tempestuous Rhode Island! would it not be well for the great men of the nation to read the fable of the *partial judge*, and when part of the free citizens of a state had been expelled contrary to the constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Johanna Southcott, Ann Lee, the French prophets, the Quakers of New England; and rebellious negroes, in the slave states, to hear both sides and then judge, rather than have the mortification to say, 'oh, it is *my* bull that has killed *your* ox, that alters the case! I must enquire into it, *and if, and if!*'

If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants; and, although you may wink to the priests to stigmatize; wheedle the drunkards to swear, and raise the hue and cry of *impostor, false prophet*, yet remember, if the Latter-day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and

judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation; yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. Where is the strength of government? Where is the patriotism of a Washington, a Warren, and Adams? and where is a spark from the watch fire of '76, by which one candle might be lit, that would glimmer upon the confines of democracy? Well may it be said that one man is not a state, nor one state the nation. In the days of General Jackson, when France refused the first instalment for spoliations, there was power, force, and honour enough to resent injustice and insult, and the money came; and shall Missouri, filled with negro drivers, and white men stealers, go 'unwhipped of justice,' for tenfold greater sins than France? No! verily, no! While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins—or sinks disgraced, degraded and damned to hell—'where the worm dieth not and the fire is not quenched.'

Why, sir, the power not delegated to the United States, and the states belong to the people, and congress sent to do the people's business, have all power—and shall fifteen thousand citizens groan in exile? Oh, vain men, will ye not, if ye do not restore them to their rights and 2,000,000 dollars worth of property, relinquish to them, (the Latter-day Saints) as a body, their portion of power that belongs to them according to the constitution. Power has its convenience, as well as inconvenience. 'The world was not made for Cæsar alone, but Titus, too.'

I will give you a parable. A certain lord had a vineyard in a goodly land, which men laboured in at their pleasure; a few meek men also went, and purchased with money from some of these chief men that laboured at pleasure, a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof; when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many. This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it. Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner and got none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it for redress and redemption, and those men, loving the fame and favour of the multitude, more than the glory of the lord of the vineyard, answered, your cause is just, but we can do nothing for you, because we have no power. Now, when the lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed those unfaithful servants, and appointed them their portion among hypocrites.

And let me say, that all men who say that congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil, and whenever that body passes an act to maintain right with any power; or to restore right to any portion of her citizens, IT IS THE SUPREME LAW OF THE LAND, and should a state refuse submission, that state is guilty of *insurrection or rebellion*, and the president has as much power to repel it as Washington had to march against the 'whiskey boys of Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina!

To close, I would admonish you, before you let your '*candor compel*' you again to write upon a subject, great as the salvation of man, consequential as the life of the Saviour, broad as the principles of eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the constitution of the United States, the *first, fourteenth* and *seventeenth* 'specific' and not very 'limited powers' of the federal government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law, and law makers, are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not *only unspotted but unsuspected!* and God, who cooled the heat of a Nebuchadnezzer's furnace, or shut the mouths of lions for the honour of a Daniel, will raise your mind above the narrow notion,

that the general government has no power —to the sublime idea that congress, with the president as executor, is as Almighty in its sphere, as Jehovah is in his.

With great respect, I have the honour to be your obedient servant,

JOSEPH SMITH.

Hon. (Mr. !) J. C. Calhoun, Fort Hill, S. C.

EDITORIAL ADDRESS.

From the Times and Seasons.

We now present ourselves before our readers in a new volume at the commencement of another year. Forty-four has come rolling upon us with all its responsibilities, leaving the events that have transpired in the by-gone year to mingle with those before the flood; and we are now ushered forth with the rapidity of the whirling spheres, into the cumbrous, the uncertain, the unknown future. In resuming our onerous duties, of an editorial nature, we commence by wishing our readers a happy new year.

In reflecting upon the past, we have many pleasing recollections. We have witnessed the work of God rolling forth with unprecedented rapidity, and the potency of truth, has been felt and realized throughout the length and breadth of this continent, on the continent of Europe, and among the distant nations of the earth.

The little stone hewn out of the mountain without hands, has commenced its progress, and like a snow ball, it becomes more ponderous as it rolls along, gathering together the pure in heart among all people, and forming a nucleus around which shall gather the great, the virtuous, the benevolent, the wise. and the patriotic of all nations. That 'knowledge is power,' is a truth acknowledged by all, and if there is any true and correct source of intelligence, it must be that which proceeds from the Almighty. Joseph, by his wisdom became second to Pharaoh in power, and in command in Egypt. Daniel through his wisdom was placed in great authority in the Babylonish kingdom, being made chief ruler and governor. When our Saviour made his appearance in the world, it was said of him 'whence hath this man this wisdom, seeing he has never learned?' he spake as never man spake,' and his 'fame went out to all the country round about.' The reason is obvious: those persons had all received intelligence from God, and being instructed by the great Elohein were enabled to unfold principles of intelligence that far exceeded every thing that was merely human; the wisdom and intelligence of the generations in which they severally lived. Life and immortality, we are told were brought to light in the days of our Saviour by the gospel, and the same gospel having been restored in these last days by the revelation of Jesus Christ, the opening of the heavens, the ministering of angels, the gift of the Holy Ghost, and the power of God, we may expect a pure stream of intelligence to flow unto us, which has its fountain in the bosom of the Almighty, and which is calculated to satisfy the capacious desires of intelligent spirits, and expand the human heart wide as the universe. Already many great things have been unfolded unto us, which as far exceed the principles of sectarianism, as light does darkness. Their influence has been felt, both at home and abroad, and although handled in many instances by unlettered men, they have produced a mighty effect. The diamond has shone in all its resplendent beauty, and thousands who know how to appreciate truth have been attracted by the precious gem.

Perhaps there never was a time since the principles of our holy religion were first revealed from the heavens, in these last days when they spread more rapidly than they do at the present time. Our elders are going forth 'bearing precious seed,' and the accounts which we are daily receiving from all parts of the Union, are of the most flattering kind. Intelligence is disseminating, truth is triumphing, churches are being built up, and superstition, ignorance, and bigotry are losing their fascinating charms, being eclipsed by the more lucid rays of eternal truth.

The work is still progressing in Canada, New Brunswick, England, Ireland, Scotland, Wales, and in the Isle of Man; and despite of the vast numbers that are constantly emigrating to this land, their numbers are continually on the increase. In Wales, native elders have been ordained, who are going forth and preaching in their own language, the great principles of eternal truth. We have elders preaching in New Holland, and in the East Indies, and elders during the past year have been sent to the Islands in the South Sea. Elders Hyde and Adams, are also preparing to go on a mission to Russia in the spring.

Our affairs in Nauvoo are prosperous; vast numbers of brick houses have gone up the last summer and fall, and our city begins to present a very pleasing prospect. Great numbers of merchants have settled among us during the past year, and the amount of merchandize which has been imported, has placed goods within the reach of the citizens of Nauvoo, at as reasonable a rate as they can be purchased at any of our western cities.

Considering the many improvements that have been made, and the difficulties in many instances under which the committee have had to labour, the Temple has made great progress: and strenuous efforts are now being made in quarrying, hauling, and hewing stone, to place it in a situation that the walls can go up and the building be enclosed by next fall.

There has not been much done at the Nauvoo House during the past season, further than preparing materials; most of the brick, however, and hewed stone are in readiness for the building; and the Temple and Nauvoo House Committees, having purchased several splendid mills in the pineries, place them in a situation to furnish both of the above named buildings with abundance of excellent lumber, besides having a large amount to dispose of.

Great improvements have been made in our Municipal regulations lately; ordinances have been passed to protect our citizens against the encroachments and persecutions of Missouri, and a standing police of forty men, have been appointed to see those laws enforced, to guard against the encroachments of blacklegs, horse thieves, kidnappers, and other scoundrels, who so much invest our river, and who, in so many instances, (in consequence of the credulity of the people,) have been enabled to commit all kinds of depredations at the expense of the Mormons.

Vigorous efforts are being made to improve our wharves, and facilitate the landing of steam-boats on our shores. A charter has also been granted by the City Council for the erection of a dam, upwards of a mile long, across the Mississippi, to commence some distance below the Nauvoo House, and intersect with an island above; so as not to interfere with the main channel of the river. This work when completed, will not only form one of the best harbours on the Mississippi river, making the whole of our shore accessible at all times to the largest class of boats; but it will at the same time afford the best mill privileges in the western country.

Nor have our farmers been idle. Very great improvements have been made during the last year, in agricultural pursuits. Extensive farms are beginning to spread themselves for miles in every direction from our city, on the bosom of the great prairie, as far as the eye can reach; fencing, ploughing, and building, seems to be the order of the day. 'The wilderness is indeed being made glad, and the desert blossoms as the rose.'

Many branches of mechanism are going on: brick-makers, carpenters, bricklayers, masons, plasterers, black-smiths, and many other branches of business have found abundance of employ. There is, however, one thing which we would respectfully call the attention of our brethren to; that is, the business of manufacturing.

There is perhaps no place in the western country, where cotton, woollen, silk, iron, and earthenware, could be manufactured to better advantage than they could in Nauvoo. There is not a branch in any of the above trades, from making the machinery, to completing the most delicate fabrics, or wares, but what we have artisans and mechanics that are fully competent to the task, having followed those several branches of manufactures, either in the eastern states, or in the old world: and when the above named dam shall be erected, it will afford greater facilities for manufacturing purposes, and better prospects for capitalists to invest their money than any thing that has come under our notice for a long time.

Our relations with the state of Mis-

souri, and with all our enemies, are placed on a very different footing to what they ever were before. That state has used all her ingenuity to entrap, persecute, and destroy us, but she has failed in the attempt; she has not yet a pretext left for even an illegal prosecution. The Governor of this state has declared himself in favour of law, and there is not the least shadow of a pretext for issuing any process for Joseph Smith, and there is as little prospect of any requisition being complied with. The old charge of burglary, arson, treason, murder, &c., is worn so thread bare, that nobody will pay any attention to it.

Orin P. Rockwell has also been acquitted; before even a Missouri court; not the slightest evidence of his guilt having been adduced, even by his most bitter ememies; and, as he was falsely charged with being the principal in the attempted murder of ex-Governor Boggs, there can be no further charges be made against Joseph Smith, as 'accessary before the fact.'

Brother Avery and his son have also been acquitted, and there is not one person belonging to our church that the state of Missouri can institute the least shadow of charge against.—We are informed also that Governor Ford has ordered the sheriff of this county, to take those persons who assisted the Missourians in kidnapping in this state; and to hold them in recognizance to appear at the county court; thus relieving us from the unpleasant task of enforcing the law. Most of the persons engaged in the mobocratic meetings in Carthage and elsewhere, are heartily tired and ashamed of their company, having found out that they have been gulled by the misrepresentations and falsehoods of designing demagogues, to seek to overthrow an innocent and law-abiding people.

Throughout the whole region of country around us, those bitter and acrimonious feelings which have so long been engendered by many, are dying away, and a more friendly, amicable, and peaceable spirit has taken its place.

Our influence abroad is also on the increase, truth and innocence are triumphing over falsehood and malice, and the most honourable and intelligent of all classes, are beginning to gaze with admiration upon, and to investigate and admire those glorious principles which God has revealed in these last days for the salvation of the human family. The prophecies of sacred writ are fast fulfilling, intelligence is rolling forth in majesty. The power of God is being made manifest; and soon every kindred, people and tongue shall listen to the voice of eternal truth: and all nations see the salvation of God.

LETTER FROM ORSON HYDE.

Nauvoo, Jan. 20th, 1844.

Dear Brother Ward,—After so long an absence, I now take my pen to write a few lines to my friends on the other side of the great waters. The spring is now approaching rapidly, and soon must I go forth again on the great and important work whereunto I am called.

In this arduous enterprize, I the more willingly continue on account of the certainty of gaining a celestial crown at the end of the race. I have tested the merits of that cause which I am chosen to defend for more than twelve years, and have ever found that when I honoured it, the Lord has ever honoured me, and when I have defended it, the Lord has defended me. I, therefore, repose unlimited confidence in its strength and purity, and am disposed still to lend all my exertions to roll onward a cause which proffers so much good to our race.

The Saints here are prospering as well as any one could expect.—On account of the extreme drought last summer, the crops were much injured. This makes provisions rather scarce and dear, but the winter, so far, has been very mild—and this is favourable. Flour is worth a sovereign a barrel (196lbs); pork, fresh in the hog, is worth half-a-sovereign per hundred pounds; and other things in like proportion. This is almost as dear again as last year; but I suppose these prices would be considered cheap with you.

It is my present intention to leave this country in the spring, to go to St. Petersburgh, in Russia. You have no doubt seen my appointment to this mission in the *Times and Seasons*. I shall, in all probability, pass through England on my way there, and shall calculate to spend some time in the different branches of the Church in that country; and, as we intend to establish the gospel in Russia, and also enter into some business transactions there, in behalf of the Church, pursuant to the counsel and advice of brother Joseph Smith and others, it will require some money to carry into effect the work before us: and should the brethren in England be disposed to assist in this matter, this is their invitation to do so; and also a word to them in season to be prepared when we arrive to do what their liberality and circumstances will allow them.

The cause is prospering in this country, and our great and wise men are beginning to consider it. Brother Joseph Smith is daily thronged with visitors of every grade, from different parts of the United States. Some are being aroused to put down the work, because, they say, Joseph Smith is getting too much power, that his numbers will soon be so great that he will join with England, or some other power, and conquer the United States; while others say that a man who possesses power and skill to obtain influence among an enlightened people must be worthy of it, and so it goes. But while confusion, strife, and division exist among the people, our church is constantly arising like a luminary in the sky, making manifest the errors and deformities of the religious world, by the light which she emits upon all their institutions.

When last in England, I thought I knew much about the purposes of God, and the plan of operation in bringing about his purposes; but I was then a child and understood but little in comparison to what has since been opened to my view.

A stream commonly rises in some obscure vale, being nearly shut in by rocks, hills, and mountains, and consequently visited but by few; yet, as it rolls its limpid treasure along the valley among the trees and plants of nature, it receives constant accessions of tributary streams which swell its tide into a vast river, bearing on its bosom the splendid and gallant ship through the widely extended plains adorned with towns, cities, and villages, until it launches her into the broad ocean: so our religion bears us onward in its current from the rude and obscure field of nature, expanding the mind, deepening the understanding, and opening to our view the broad ocean of eternal life into which it will eventually launch us.

The course of the rest of the Twelve, I cannot now determine; but the conference will give some directions to them at the proper time. Brother Amos Fielding is here and well. All the Twelve are well. It is a general time of health with us, and we hope and pray that health, spiritual and temporal, may be your portion in this world, and eternal life in the world to come. Brethren all, fare you well for the present. May God bless you for ever and ever. Even so, amen.

ORSON HYDE.

Editorial.

GENERAL CONFERENCE.—We take the present opportunity of announcing to the various conferences in the British Islands, that we intend to hold a GENERAL CONFERENCE in Liverpool, on Saturday and Sunday, the 6th and 7th of April next; simultaneously with the conference which will be held on that day in Nauvoo, and the anniversary of the organization of the Church of Jesus Christ, beneficently instituted by Divine authority in the year 1830, for the gathering together of the honest in heart in the last days. Thanksgiving and praise must fill the heart of every Saint in the contemplation of the scenes and struggles through which the church has passed since that day.

Yes, we repeat it, gratitude must fill the hearts of the Saints when they reflect upon what God hath wrought for his people as a whole; and certainly we cannot withhold our praises unto our Heavenly Father, when we reflect upon what he hath done for us individually, by enabling us still to retain our position in his covenant and kingdom, for truly is the experience of each a type of the great struggle of the entire church, and by a faithful endurance will it be typical of its glorious consummation and eternal triumph.

It is true, in the unexampled progress and success of the Church, she hath not gained the esteem of the world, but in defiance of every opposition which the powers of darkness could suggest, or prompt to action, she hath attained to a position, with the certainty of a glorious triumph, that stamps her with the divinity of heaven, and is sufficient in itself to convince the unprejudiced and honest, that it is the work of God, and that the prophet truly described it as a stone cut out of the mountain *without hands*; or in other words as effected not by human agency alone, but by the immediate energy of Divine Omnipotence.

From several articles in the present number of the STAR, it will be seen what is the general condition of the Church in America and elsewhere; and we have to solicit from the presidents of conferences and others in this land, as accurate and exact a statement of the condition and prospects of the various branches as possible, in order that we may be enabled to make an accurate return to the presidency at Nauvoo. We also wish a line from those who may attend the conference as deputations, in order that we may provide as comfortable accommodations for them as we are able.

The letter of our beloved brother elder Orson Hyde, will be read with interest by all, and we trust that the intimation to assist our brethren on their mission to Russia, will be responded to liberally by all the Saints in the land, according to their ability.

We feel it necessary and just to make an appeal to the liberality of the Saints generally, on behalf of the presidency in England at the present time; owing to the great demand made upon us by the authorities in Nauvoo, to send over a many families, free of expense, we find ourselves very circumscribed in our pecuniary means at present; also the trial of brothers Pugmire and Cartwright, at Chester, with which the Saints are acquainted, called for an outlay of some forty pounds, towards the liquidation of which we have to express our gratitude for a few contributions received, and we would exhort the brethren and sisters as they value the blessing of the Lord, to come forth to our assistance at the present time. We feel also very desirous to visit the different conferences now that the season for emigration has closed in order that we may organize and strengthen the churches, and further as much as possible the great work of God. This of course cannot be accomplished effectually without means, and we trust that these few hints will be sufficient to prompt into generous activity the liberality of the people of God.

There is one subject on which we have written before, but to which we wish again to call the attention of the presidents of councils and the officers generally; which is that we have received the authority of the holy priesthood to enable us to be the *saviours* of men, and not the destroyers. Let us bear in mind continually that it is a most serious thing to be cut off from the Church of Christ, and while we sit as judges in the kingdom, let our judgment ever be tempered with mercy, and let us never forget that if we ourselves are destitute of the spirit of forgiveness, we shall look in vain to be forgiven at the hand of Him whom we serve.

Also, in all councils of the church, let it be clearly understood, that all connected with the priesthood, whatever office they may individually hold, are equal members of such councils, and that a teacher or deacon is as honourable in his office, and has as equal a right to speak and vote, as any other member of the council: therefore let each, individually, be upheld and honoured in his office, and let the counsel of each in their several fields of labour be sought after and respected, in order that the blessing of the Lord may rest upon his people, and that a spirit of union and love may fill every heart, and that being united they may go forth as giants in the cause of God with power, wisdom, and truth, that nothing can withstand.

We therefore exhort the presidents and elders not merely to read these sentiments for themselves, but to communicate and teach them generally. Do we ask too much? Are there some whom these remarks will condemn? If so, let them repent and reform—remembering

> "How noble 'tis to own a fault!
> How gen'rous and divine to forgive one!"

We trust that these hints will suffice on this important subject, and prevent the necessary exercise of other authority. The possession and practice of humility will not degrade the most elevated in the kingdom of God, but being destitute of it, no matter what position he may occupy, his downfall is certain, and his fate is sure.

CONTENTS.

The Gathering	161	Editorial Address	172
History of Joseph Smith	165	Letter of Orson Hyde	174
Joseph Smith and Hon. J. C. Calhoun	169	Editorial	175

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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

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THE GATHERING.

(Continued from page 165.)

Jared and his brother, together with the families that were with them and their several offsprings, were greatly blessed of God for a length of time upon this continent. They prospered exceedingly. They were blessed with communion with the Lord—with revelations, faith, wisdom; and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage to whom God would commit his laws and ordinances, and to his seed after him; and in order that he might accomplish his purposes, he gave unto him the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law and establish the priesthood. It is true that Abraham obtained it by faith, but then if he had not possessed faith, he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials had proved his unflinching integrity and faithfulness to God for many years; and when the Lord saw that he was a proper person to exalt, he said unto him, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed." And when Abraham had journeyed to the place appointed, the Lord appeared unto him and said, "unto thy seed will I give this land," and he afterwards entered into a covenant with Abraham, saying, "unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and Rophaincs, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

That land was given unto Abraham, and unto his seed for an everlasting inheritance, and "Isaac and Jacob were heirs with him of the same promise." The land was allotted unto the twelve tribes of Israel, but in consequence of their iniquities, they were afterwards driven from it, and scattered upon the face of all the earth. Previous to their scattering, the Lord made provisions for the preservation of a remnant upon this continent, that he might preserve a pure seed unto himself; and Lehi and his family, together with Ishmael, were directed by the Lord to come here and possess this land. There was, no doubt, provision made also for many others:

the ten tribes of Israel were carried away to a distant land, where never man dwelt, *where they should remain until the latter day;* then should they return according to the word of the Lord, and become one nation with Judah, "in the land upon the mountains of Israel, and one king shall be a king over them, and they shall no longer be two nations any more at all." That there were then remnants of the house of Israel is evident from the words of the apostle Paul. In writing to the Romans, who were Gentiles, and reasoning with them upon their standing and relationship to God, he tells them that "the Jews were broken off because of their unbelief, and that they, the Romans, stand by faith." He tells them not to "boast against the branches," for the obvious reason, that "thou bearest not the *root*, but the *root thee;* and although the house of Judah was at that time about to be destroyed, yet all the house of Israel had not become extinct, nor were the promises made to the fathers forgotten; for God said that he would graft them in again, not only so, but the house of Judah was only one branch of the house of Israel, whereas there were many branches who were not broken off. For, says Paul, if *some of the branches be broken off,* and thou being a wild olive tree, wert grafted in AMONG *them, and with them* partakest of the root and fatness of the olive tree; boast not against the branches (that yet remain), but if thou boast, thou bearest not the root but the root thee." From the above it is evident that there were other branches of the house of Israel, that were not broken off at the time to which the apostle refers; and that instead of the Gentiles possessing the above kingdom and dominion, as some suppose, and having the exclusive charge of the ordinances of God's house, they were only "grafted in" as a wild olive "*among* the natural branches, and *with them* partook of the root and fatness of the olive tree."

The Lord provided for all these things, and before he destroyed or broke off one portion of the house of Israel, he made ample provision for the perpetuation of their seed, the continuation of his mercy and the ordinances of his house among the other branches. This is beautifully exemplified in the parable of the olive tree in the Book of Mormon:—

And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he said I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it and digged about it, and nourished it according to his word. And it came to pass that after many days, it began to put forth somewhat a little young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he said unto his servant, it grieveth me that I should lose this tree; wherefore go and pluck the branches from a wild olive tree and bring them hither unto me; and we will pluck off these main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore I take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire, and burn them that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard did according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, it grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way, watch the tree and nourish it, according to my words. And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee; and I do it that I may preserve unto myself the natural branches of the tree, and also that I may lay up fruit thereof against the season unto myself; for it grieveth me that I should lose this tree and the fruit thereof.

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one place and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard said unto his servant, come, let us go down into the vineyard that we may labour in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labour. And it came to pass that the servant said unto his master, behold, look here; behold the tree. And it came to pass that the Lord of the vineyard looked and beheld the tree in which the wild olive branches had been grafted; and it had sprang forth and began to bear fruit. And he beheld that it was good, and the fruit thereof was like unto the natural fruit. And he said unto the servant, behold the branches of the wild tree hath taken hold of the moisture of the root thereof, that the root thereof hath brought forth much strength, and because of the much strength of the root thereof, the wild branches have brought forth tame fruit; now if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth, and the fruit thereof I shall lay up against the season unto mine own self.

And it came to pass that the Lord of the vineyard said unto the servant, come let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof against the season, unto mine own self. And it came to pass that they went forth whither the master had hid the natural branches of the tree; and he said unto the servant, behold these, and he beheld the first that it had brought forth much fruit, and he beheld also that it was good. And he said unto the servant, take off the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self; for behold, said he, this long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant said unto his master, how comest thou hither to plant this tree, or this branch of the tree? for behold it was the poorest spot in all the land of the vineyard. And the Lord of the vineyard said unto him counsel me not, I knew that it was a poor spot of ground, wherefore I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard said unto his servant, look hither, behold I have planted another branch of the tree also, and thou knowest that this spot of ground was poorer than the first; but behold the tree, I have nourished it this long time, and it hath brought forth much fruit, therefore gather it, and lay it up against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard said again unto his servant, look hither and behold another branch also which I have planted; behold that I have nourished it also, and it hath brought forth fruit. And he said unto the servant look hither, and behold the last; behold, this have I planted in a good spot of ground, and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit, and the other part of the tree hath brought forth wild fruit; behold I have nourished this tree like unto the others.

From the above it is very evident that there did exist other branches of the house of Israel that were under the special guidance of the Lord, and to whom he paid peculiar attention, and that in order that he might preserve a pure seed unto himself, he took those "young and tender branches from the main tree, before it had become corrupt, and planted them in different parts of his vineyard, and dressed and nourished them that they might bring forth good fruit unto himself." There is one peculiar trait in this dispensation of providence, which is, that these branches were *hid* in the vineyard, and consequently not generally known by the generality of mankind.

This may account for the generally received opinion that the house of Judah were the only representatives of the kingdom of God upon the earth, and that consequently, when the kingdom of God was taken from them and given to the Gentiles, that the Gentiles were the sole possessors of it, and that the house of Israel had lost the blessings of God for ever, and would only obtain mercy through the Gentiles. This opinion was obtaining among the Romans in Paul's day, hence his reasoning with them on this subject, shewing that they had received all their blessings through the Jews, and that if the Jews were broken off and the Gentiles grafted in, they bore not the root but the root them; and that instead of either being the root, or the main branches, they were merely a scion taken from the wild olive tree and grafted into the old stock, dependant upon it —that they were neither the root nor the main branches, but "grafted in *among* the branches, and *with them partaking* of the root and fatness of the olive tree."

Those branches taken from the main stock were *hid* in different parts of the

vineyard, some in one part and some in another. The ten tribes were taken to a "land where never mankind dwelt, from whence they will return in the latter day."

Lehi and his family, together with others, came to this continent, where they worshipped the true God, and there were other branches besides those, according to the parable, and also according to the account given by our Saviour when he conversed with his disciples on this continent "And verily, verily, I say unto you, that I have other sheep, neither of the land of Jerusalem, neither in any parts of that land round about, where I have been sent to minister. For they of whom I speak, are they who have not as yet heard my voice, neither have I at any time manifested myself unto them. But as I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them."—vii. c. Book of Nephi.

There were a number of the house of Israel discovered in little Thibet in the interior of China, in a highly civilized state, a few years ago. Whether these were the branches referred to or not, is not for us at present to say; certain it is, however, that they do exist some where, according to the accounts given both in the Bible and the Book of Mormon. There are some of the house of Israel, living on the islands of the sea. In the second book of Nephi, page 121, we have the following:—"For I command all men, both in the east, and in the west, and in the north, and in the south, and in the *islands of the sea*, that they shall write the words which I speak unto them. For, behold, I shall speak unto the Jews, and they shall write it, and they shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes which I have hid away, and they shall write it." Here then we find some of God's people on the islands of the sea. Agreeable to this is the account given by Isaiah, xi. 11—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the *islands of the sea.*" No doubt then, according to these testimonies, but that there exists a remnant of the house of Israel, some where on the islands of the sea; for the obvious reason, that if they do not exist there, they cannot come from there.

We have now found out several of the hiding places of the branches of the house of Israel. The ten tribes are undoubtedly hid; the history of the Nephites on this continent, was unknown to the world till lately. The watchful jealousy of the Chinese, has been a bulwark to those in little Thibet, Bucharia, and those on the islands of the sea are not known: and all of them have unquestionably been hid from the world, and this was the design of God to fulfil his purpose, according to the account given in the Book of Mormon, page 522:—

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father had led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye are separated from among them because of their iniquity, therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not them. And verily, I say unto you, that ye are they of whom I said, other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said *they shall* hear my voice; and they understood me not that the Gentiles should not at any time hear my voice, that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the *Father hath given me.* And verily, verily, I say unto you, that I have other sheep, which are not of this, neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name, that they receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 169.)

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A. D. 1743, and died May 26th A. D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey, was born March 16th, 1759, and died October 3d, 1830, and was the eldest daughter of Byrant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, elder Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan, which signifies *a dance*, which language was spoken by the Normans, and that his ancestors came over to England with William the Conquerer. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage, to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same State, where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The eldest sons were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of elder Rigdon, suffice it to say, that he continued at home with his parents, following the the occupation of a farmer until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society, which in that country was called Regular Baptists. The church he united with, was, at that

time, under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a licence to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumball county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumball county, Ohio.—After his marriage he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastoral charge of said church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumball county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labours in that church, and for some time before, the church was in a very low state and much confusion existed in consequence of the conduct of their former pastor.—However, soon after elder Rigdon commenced his labours, there was a pleasing change effected, for, by his incessant labours and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.—He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the scriptures. This thing continued to agitate his mind more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently if he was to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood except by mental labour, and at that time had a wife and three children to support.

On the one hand was wealth, popularity and honour, on the other appeared nothing but poverty and hard labour. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church,) yet his mind rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after labouring among that people two years and six months, he made known his determination to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian

Church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the *Christian Baptist*. After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connexion sprung up a new church in the world, known by the name of "Campbellites," they call themselves "Disciples." The reason why they were called Campbellites, was, in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family besides his own industry, he was necessitated to find other employment in order to provide for his maintainance, and for this purpose he engaged in the humble capacity of a journeyman tanner in that city, and followed his new employment, without murmuring, for two years—during which time he both saw and experienced, that, by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well-regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous—while at the same time it cannot but cause feelings of a peculiar nature in those, who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect his mind, so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience's sake, and in the fear of the Lord.

After labouring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker; and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz., repentance and baptism for the remission of sins.

He continued to labour in that vicinity one year, and during that time his former success attended his labours. Large numbers invariably attended his meetings. While he laboured in that neighbourhood, he was instrumental in building up a large and respectable church in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of country, and frequently the congregations which he addressed, were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiased by bigotry and prejudice, had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenuous. Those by whom he was opposed, well knew that an honourable and public investigation would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavoured, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty;

for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of *Peter* on the day of Pentecost, exhorting his hearers in the mean time to throw away their creeds of faith—to take the Bible as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures hold out to them.

STANZAS ON THE PRESENTATION OF THE BOOK OF MORMON TO QUEEN VICTORIA.

BY MISS E. R. SNOW.

Before leaving London, elder Lorenzo Snow presented to Her Majesty Queen Victoria, and his Royal Highness Prince Albert; through the politeness of Sir Henry Wheatley, two neatly bound copies of the Book of Mormon, which had been donated by president Brigham Young, and left in the care of elder Snow for that purpose, which circumstance suggested the following lines:—

Of all the monarchs of the earth
That wear the robes of royalty—
She has inherited by birth
The broadest wreath of majesty.

From her wide territorial wing
The sun does not withdraw its light;
While earth's diurnal motions bring
To other nations day and night.

All earthly thrones are tottering things,
Where lights and shadows intervene;
And regal honour often brings
The scaffold or the guillotine.

But still her sceptre is approv'd:
All nations deck the wreath she wears;
Yet, like the youth whom Jesus lov'd,
One thing is lacking, even there.

But lo! a prize possessing more
Of worth, than gems with honour rife—
A herald of salvation bore
To her the words of endless life.

That GIFT, however fools deride,
Is worthy of her royal care,
She'd better lay her crown aside
Than spurn the light reflected there.

O would she now her influence bend—
The influence of royalty,
Messiah's kingdom to extend,
And Zion's "nursing mother" be:

Thus with the glory of her name
Inscrib'd on Zion's lofty spire,
She'd win a wreath of endless fame,
To last when other wreaths expire.

Though over millions call'd to reign,
Herself a powerful nation's boast,
'Twould be her everlasting gain
To serve the king, the Lord of Hosts.

For there are crowns and thrones on high,
And kingdoms there, to be conferr'd—
There honours wait that never die;
There fame's immortal trump is heard.

Truth echoes—'tis Jehovah's word;
Let kings and queens and princes hear,
In distant isles the sound is heard;
Ye heav'ns rejoice! O earth, give ear!

The time, the time is now at hand
To give a glorious period birth;
The Son of God will take command,
And rule the nations of the earth.

Nauvoo, Jan. 20th, 1844.

LETTER FROM H. TATE.

From the Times and Seasons.

Brother Taylor,—In compliance with my promise to the citizens of Fort Wayne, (Ia.) and the surrounding country, I now proceed to inform you that they petition for an elder to be located there for a season.

They are intelligent and liberal-minded, and offer to support an elder well.

Query.—If Joseph Smith and the Mormon leaders (as they are called) are so ignorant, &c., that they are unworthy of notice, and Mormonism so gross an imposition as to call for no refutation, as the priests and men of learning in sectarianism were wont to say, why the necessity or the propriety of all denominations striving to put it down by conversation, preaching, printing books, and by circulating all manner of lies and silly stories, which, notwithstanding all the sanctity with which they come clothed, do not commend themselves to the mind that is free and intolligent. Here I will mention a book published by the Methodists, having one Jonathan Kidder for its author, a respectable book in appearance on the outside, but within it is full of all manner of blasphemies and foolish stories, such as the following:—

The author says he was on board the steam-boat Nauvoo, on the Mississippi river, where Joseph Smith kept himself secreted until he would be informed by some of his followers of anything that was said against him. Then he would make a grave appearance, and take the offending persons to task, as if made known to him by revelation.

These tales now become Sunday School tales, to be read in the place of tracts written by students at law for a premium, giving an account of death-bed scenes, and wonderful conversions.

Thus they would fortify the youthful minds against hearing and receiving the truth. Why do the reformers of the day continually cry investigate! investigate!! And why will they investigate with their sectarian brethren, and yet refuse to investigate with the Latter-day Saints. We do not intend to wage a war with any denomination, but we want justice to take place. Therefore, let Alexander Campbell come out like a man of God, and investigate with us face to face, and let it be published to the world, as was his debate with Bishop Purcell, of Cincinnati, Ohio, and with others. If he feels his argumentative powers failing him, on account of age, infirmities, &c., let him select a young man in the vigour of life; or, if he his convinced at last of the extreme shortness and deficiencies of his system, let him, like an honest man acknowledge it; but if he will do neither, we call on him to cease to backbite and misrepresent us as he does in his *Millennial Harbinger*.

Why is the world in a state of alarm and all priestscraft in danger? Why are things that have been hid up for ages, continually coming forth? Why do mankind now treat the Latter-day Saints as they did the Former-day Saints 1800 years ago? Ye men of science and literature, why does Josiah Priest's Antiquities, and Stephens' Yucatan, give an account of the very things that were described in the Book of Mormon, before their discovery? Why does the circumstance of the plates recently found in a mound in Pike county, Illinois, by Mr. Wily, together with ethmology and a thousand other things, go to prove the Book of Mormon true?—Ans. Because it is true!

Why were all the leaves of an honest

man's Bible found turned down?—Because he turned those down that favoured Mormonism.

Why are all nations expecting something of great importance to burst forth upon the world? The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. The time has come for the restoration of Israel to their own land, in fulfilment of the covenant of circumcision made to Abraham. Gen. c. xvii. v. 8, 10. God has again spoken from the heavens, and restored the priesthood! The prophecies are fulfilling. We have also a more sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts. The God of heaven is about to set up that kingdom which shall never be destroyed.

The little stone seen in the prophetic vision of Daniel, has commenced to roll, and it will continue to move on in mighty power with great speed, until it will fill the whole earth.

It matters not if the authorities of Missouri do set down our faith as high treason, because we believe the Bible. And all the bells of Babylon have a mighty ringing, and her craftsmen incessantly cry — Great is Babylon—great is Babylon! as did the ancient Ephesians; yet the time is near at hand when it shall be announced—Babylon the great is fallen! she is fallen!! The rapidity of the latter-day work is truly astonishing. If six members, organized in 1830, in the short period of twelve years gain 150,000, how many will 150,000 gain in twenty-five years at that rate; but I must close.

It is the fervent prayer of every Saint—Roll on thy work mighty God, let thy kingdom come, and on earth be established.

Yours in high esteem,

H. Tate.

REMARKABLE PHENOMENON.

To the Editor of the Times and Seasons.

Sir,—In a communication from a friend of mine, elder W. Martindale, who is now preaching in Wayne county, Indiana, I received an account of the following singular phenomenon. As Washington was my former place of residence and as I am acquainted with the place where this singular phenomenon made its appearance, and also with the people whose names are mentioned as witnesses to the fact—believing them to be men of probity and having confidence in their statement, it was somewhat interesting to me. Thinking that the readers of your widely circulated journal might feel the same interest in it, as one of the signs that should take place in these last days, I have thought proper to forward it to you, leaving you to insert it or not at your discretion. The following is the account given:—

Mr. John Hatfield.

Sir,—* * * But I must hasten to give you an account of a singular phenomenon which was seen in this neighbourhood on the night of the 19th inst. It was reported that a panther had been seen at the Logan Deadening (you know the place), and on the evening of the 19th. Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson and William Cole, with some others repaired to the place to see if they could discover and kill the monster; but failing in this they retired to the house of Solomon Mendenhall, at which place they stayed a short time; while there they discovered a ball rising from the east in an oblique line, and as it ascended, it moved towards the west with great rapidity, until it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position for the same space of time; it was then transformed into a figure of 6, which also remained for about a minute; it then formed into a cypher or O, which remained for about three minutes. The figures put together made 1860 in large characters in the heavens. The phenomenon was indeed singular, and has been a matter of great speculation with us.

Respectfully yours, &c.

Wm. Martindale.

Dec. 22, 1843.

AN APPEAL TO THE PEOPLE OF THE STATE OF MAINE.

From the Nauvoo Neighbour.

Respected fellow-citizens,—I was born in the county of York, district of Maine, in the year 1793. My first lesson on the principles of political and religious freedom, was learned among her brave and virtuous sons; and when in after years we had come to the resolve that the number of our citizens, the great extent of our territory, as well as the geographical position which we occupied, all claimed sovereignty, we as a band of enlightened freemen arose and obtained for her the title of "free and independent" among the sister States. More than forty years of my life can I boast of being a happy citizen of Maine. With her hardy republicans I passed through all the vicissitudes and privations of peace and war during that period. My father, as is well known to thousands, was identified with the long line of illustrious patriots who achieved our liberties in the war of the revolution. From him I received the first impression of the rights of man. By him I was taught, before I understood the terms, that men are naturally born free, and as such have an indefeasible right to worship God according to the dictates of their own understanding of his perfections. But the lesson we have so recently learned from the executive of a sovereign State, admonishes us that the day of American liberty is on the wane: that unless something to retrieve her lost character be shortly done, we may as well content ourselves, and expect the days of a Nero and a Caligula. It is not unknown to you that the entire church of Latter-day Saints has been expelled from the State of Missouri, for the simple fact that they believed the fulness of the gospel of Christ had been restored to them through the ministration of angels; and that the Book of Mormon was a divinely inspired record of the aborigines of the western hemisphere. These two facts were sufficient in that State, with L. W. Boggs at the head of the executive department, to expatriate us in the chill of winter—to burn our dwellings—to rob us of our property—to ravish, torment, and murder our women and helpless children. After paying hundreds of thousands of dollars for land, and making improvements worthy the character of American operatives (all which were lost to us), the managers of the war, acting under the direct authority of the chief magistrate, forced us at the point of their bayonets, to sign a treaty, the items of which would have disgraced the damning deeds of a Pharaoh or an Antiocus. In this treaty we covenanted to part with all our lands to defray the expenses of the war; a war which they themselves had created, and which they, with a barbarity disgraceful to savage warfare, had hitherto prosecuted against us. Another article in the treaty, provided that we should forthwith leave the state of Missouri, and never make any further attempt to raise crops, or to do anything whereby the citizens might take offence; "for," said one of the prosecuting generals, "if you do, my men will be upon you, and you will be destroyed, men, women and children:" and, in whatever light we looked upon the proceedings of the governor, whether our cause was just or not, it was all the same with him—our final departure from the State was the grand object with him, and he would see it accomplished. A third article claimed that all our leading men were to be given up to him (General Clark) to be tried for high treason. Among the number was our beloved prophet. A court martial was immediately instituted, in which it was decreed that the prophet, together with a few others, should be shot at six o'clock next morning. This, however, was prevented by the remonstrance of one or two of Clark's officers. They were immediately conducted to prison, where they suffered the greatest indignity. Many scores suffered the same fate. Yet not the least vestige of legal preferment was ever seen in the whole affair. No testimony was had: none called against them. It has been carefully estimated by our historians that not far from fourteen thousand persons were ejected from Missouri in that in-

fernal affair. That should suffuse with tears the face of every American. The same historians compute that not far from three hundred were either directly slaughtered, or from extreme sufferings, from imprisonment, from hunger, the chills of winter (being reduced to the necessity in many instances of braving the winter blasts in a naked situation) were subjected to various disorders that hurried them to a premature grave.

One more case and one only will I relate, as our history has been pretty fully made known to the people of the United States. Near Haun's Mill, a company consisting of about forty men with their families, who had not yet participated in the turmoil of those times, being mostly strangers in that part of the country, who being informed of the times in other counties, entered into stipulations to live in peace with their new neighbours. It was solemnly agreed that if either party should afterwards discover any thing likely to come upon the other, injurious to them, the party having a knowledge should forthwith inform the other.—Thus agreeing, the delegates retired each to their respective party.—The Saints were busy about that time in preparing their dwellings for the approaching winter, and thought themselves perfectly secure under the treaty so sacredly formed. In a very few days, however, they discovered their mistake. The very same delegates who swore friendship to the Saints, came upon them in an unguarded hour, with between two and three hundred men, and drove them from place to place, till at length they were driven into an old smith's shop, were they were slaughtered indiscriminately. In that massacre some eighteen or nineteen were butchered, who from the peril of the times found one common grave — being promiscuously heaped together in an old excavation for water. Their surviving friends at the peril of their own lives, performed their last sad rites of sepulture.

Nothing now remains to point out their lowly sepulchre, but their shapeless mound fast hastening to decay. But they live in our tenderest regards. In the affection of every Saint while the world shall survive, they shall have an imperishable mansion—an everlasting monument to perpetuate their name. We have sought for justice in the courts of that State: we have presented our memorial to the legislature, humbly praying for the restoration of our property and our rights as American citizens: we have expended thousands and thousands of dollars in various attempts to recover our just claims; but even to this time we have not a consoling hope that Missouri will ever do anything for us; nay, that they still hold the hand of persecution, raised, if possible, to cut off our name from under heaven. Every possible scheme that can be devised, is brought into requisition for our overthrow. They have from time to time kidnapped our brethren, citizens of the State of Illinois. Loud and frequent demands are made on the governor for the body of Gen. J. Smith. Several times since leaving Missouri, he has been tried in the courts of Illinois and the federal courts, and and has always been honourably acquitted.

We have also presented our memorial to congress, accompanied with a list of claims, but the only consolation we have yet received from them is, that "our cause is just, but government has no power to redress us." Preparations are being made at the present time to resume our memorial in the halls of congress. Should we fail of obtaining our rights from every source whatever, we still shall have gained one point, "to make it apparent to all the world, that what was wanting in this case, was neither a criminal nor a prosecutor." Another point we shall have gained, to be the discoverers of a desideratum in the constitution of the United States. If neither the civil court of an independent state, neither its legislature nor the great federal compact, has power to guard the lives and property of American citizens, then we shall have made a second discovery, that the framers of our reverend constitution did not understand the business of legislation.

Were the venerable fathers of our independence permitted to revisit the earth, how would they frown with indignation at the disgrace of their country. "In vain they toiled, they bled in vain," if one of the states of the great *E Pluribus Unum*, has a right to plunder, burn, murder, and exterminate from its borders, its peaceable citizens for conscience sake. Should we fail of redress in the present congress, we shall importune at every subsequent one, till we gain the object of our most ardent desires. From our origin to the present time, we have been a law-abiding people. Our book of laws that we received by immediate revelation through our beloved seer, enjoins us in the most explicit manner, not to transgress the laws of the land. That if law-breakers should be found among us, they are to be given up to the laws of the land. These things we have always done. With all these facts before the world, we believe that government has the power, amply and adequately, to redress us. We expect it. We have the most inalienable right to expect it. While the crimson current that administers to our being shall flow, we will contend for our rights. We intend to test the efficacy of the government to the core. We believe that peradventure there may yet be virtue, and that our cause may yet be heard. We can never forget the injuries done us in Missouri. They are ever present to our minds. We feel it impossible to efface them from our memories. We can never forget the blood of our brethren, so wantonly lavished to satisfy the infernal thirsts of men, as heinous to the righteous as the fiends of hell. Were we to forget them, heaven itself would upbraid us. The immortal shades of our martyred brethren would spurn us from their presence. Their cries with those seen under the altar of God, as viewed by the ancient prophet, would ascend to the throne of Jehovah against us. We swear by the precious memory of the illustrious dead—the fathers of our independence—that we will remember them. We will do all in our power to mete out justice to those who, without the least cause, have murdered our friends; and if we fail, may heaven and earth bear us witness that, what is wanting in this case is not strength in the law, arising from "the peculiar nature of American institutions," but a faithful and virtuous administrator. Now, therefore, knowing as I do, your devoted attachment to the cause of freedom and the free institutions of your country; and believing, as I have every reason, that the voice of the oppressed will not be unheeded by you, especially when it is declared to you that many from your happy state are at this time suffering the highest degree of injustice from mobocracy in Missouri; I, in the name of every faithful Saint, especially those who received their birth and education in Maine, appeal to your wisdom—to that high legal attainment which characterizes you as a sovereign State—to your natural sense of the rights of man, and to the spirit of patriotism that burns within your bosoms, to do all within the grasp of your power to redress us. We declare to you, and to all the world, that we are an innocent people; and that for the gospel's sake—for the sake of the principles of glorious and eternal truth we have been mobbed, whipped, imprisoned, tormented, and slain. Should any man reply, "that if we are persecuted for the truth's sake, we ought to receive it patiently, and not seek that which is our own;" we respond, that if no other consideration whatever should prompt us, the disgraced institutions of our bleeding country demand that we make every effort to magnify her laws. We seek for justice, that recurrences of deeds so frightful may not distract the nation hereafter. We make this appeal to the *people of the State of Maine*, to let them know that an injury has been done the church of Christ in the nineteenth century. An injury, which if unrepaired by government, will establish the most dangerous precedent, as others of a more direful nature will have licence to follow. All past experience admonishes us, that in a republican government, when vice and corruption gain the ascendency over virtue, the most terrible revolutions are *sure* to follow.

I will now relate a dream, which I had near the time that the church of Jesus Christ of Latter-day Saints was driven from Jackson county, in Missouri.

In my dream I was at the capital of the United States. All was solemn as the tomb. The voice of the eloquent orator was hushed to silence. The senator, the sage, the honourable, the rich and poor together, all were clad in mourning; indeed, nature herself, and all things seemed to participate in the general gloom. All was silent but the voice of one man, his was low and solemn as the lonely sepulchre. In the archives of state there was a twilight,

by which, with some difficulty, one could peruse the records. As I was returning from a spacious bureau, where it seemed I had been reading, in an opposite part of the room I saw a man approaching the same bureau. I did not know him, but felt assured within myself that it was one of the ancients of the nation. He took from the bureau two or three small boxes; and as he presented one of them to me, exclaimed, "these were the archives of state," and, while in the act of placing it in my hand, finished the sentence he had commenced, "but it is turned to blood." I saw while yet the words were on his tongue, the box dissolve to blood. Then I turned to view the other boxes; and they were also turned to blood.

With sentiments of respect, I remain your humble servant,

BENJAMIN ANDREWS.

NEWS FROM NAUVOO.

From the Nauvoo Neighbour.

The very candid, pacific, and highly creditable *advice*, which Governor Ford has done himself the honour to address to "the citizens of Hancock county," Mormons and all, and which appears in the *Warsaw Signal*, of the 14th inst. is, like the balm of Gilead, well calculated to ease the pain which has troubled the heads and hearts of the Carthagenians, Warsawvians, and other over jealous bodies for *weal and wo*. It certainly must be admitted on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, governor, peace maker, and friend of all; not only to magnify the law and make it honourable, but also in pointing out the *path of peace*. Such is what the Latter-day Saints have ever sought at the hands of those in authority; and, with an approving conscience, clear as the crystal spring; and with a laudable intention, warm as the summer zephyr; and with a charitable prayer, mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease, and give way to reason, sense, peace, and good will. The Saints, if they will be humble and wise, can now *practice* what they *preach*, and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information it may be well to say that there has never been any cause for alarm as to the Latter-day Saints. The legislature of Illinois granted a liberal charter for the city of Nauvoo; and, let every honest man in the union, who has any knowledge of her, say whether she has not flourished beyond the most sanguine anticipations of all; and while they witness her growing glory, let them solemnly testify whether Nauvoo has *wilfully injured* the country, county, or a single individual *one cent*. With the strictest scrutiny publish the facts, whether a particle of law has been evaded or broken. Virtue and innocence need no artificial covering. Political views and party distinctions never should disturb the harmony of society; and when the whole truth comes before a virtuous people, we are willing to abide the issue.

We will here refer to the *three late dismissals*, upon writs of *habœs corpus*, of J. Smith, when arrested under the requisitions of Missouri. The first, in June, 1841, was tried at Monmouth, before judge Douglass, of the fifth judicial circuit, and as no exceptions have been taken to that decision by this state or Missouri (but Missouri had previously entered a *nolle prosequi* on all the old indictments against the Mormons in the difficulties of 1838), it is taken and granted *that that decision was just!* The second, in December, 1842, was tried at Springfield, before judge Pope, in the U. S. district court; and, from that honourable discharge, as no exceptions from any source have been made to those proceedings, it follows, as a matter of course, *that that decision was just!!* and the third, in July, 1843, was tried at the city of Nauvoo, before the municipal court of said city; and as no exceptions to that discharge have been taken, and as the governor says there is "evidence on the other side to shew that the sheriff of Lee county *voluntarily* carried Mr. Reynolds (who had Mr. Smith in custody), to the city of Nauvoo without any coercion on the part of any one," it must be admitted *that that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that *Orin Porter Rockwell*, who Boggs swore was the principal in his assassination, and as accessory to which Mr. Smith was arrested, *has returned home "clear of that sin."* In fact there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully "transported out of this state," have returned to their families in peace, and there seems to be no ground for contention—no cause for jealousy, and no excuse for a surmise that any man, woman, or child will suffer the least inconvenience from General Smith, the the charter of Nauvoo, the city of Nauvoo, or even any of her citizens. There is nothing for a bone of contention! Even those ordinances which appeared to excite the feeling of some people have recently been *repealed*; so that if the "intelligent" inhabitants of Hancock county want peace—want to abide by the governor's advice—want to have a character abroad grow out of their character at home, and really mean to follow the Saviour's golden rule, "*To do unto others as they would wish others to do unto them*," they will be still *now*, and let their own works praise them in the gates of justice, and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

"A soft answer turns away wrath," says the wise man, and it will be greatly to the credit of the Latter-day Saints to shew the love of God, by now kindly treating those who may have in an unconscious moment done them wrong; for truly said Jesus, *pray for thine enemies.* Humanity towards all—reason and refinement to enforce virtue—and good for evil, are so eminently designed to cure more disorders of society than an appeal to "arms," or even *argument* untempered with *friendship* and the "one thing needful," that no vision for the future, guide-board for the distant, or expositor for the present, need trouble any one with what he ought to do. His own good, his family's good, his neighbour's good, his country's good, and all good, seem to whisper to every person—the governor has told you what to do, *now do it*. The constitution expects every man to do his duty, and when he fails the law urges him; or should he do too much, the same master rebukes him. Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock county with as much sincerity as has been manifested for her notoriety or welfare, there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one, will call Governor Ford A PEACE MAKER. The Latter-day Saints will, at all events, profit by the instruction, and call upon honest men to help them cherish all the love, all the friendship, all the courtesy, all the kindly feelings, and all the generosity that ought to characterize *clever people* in a clever neighbourhood, and leave candid men to judge which tree exhibits the best fruit, the one with most clubs and sticks thrown into its boughs, and the grass trodden down under it; or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit, and by the fruit ye know the trees. Our motto then, is, *peace with all*. If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like as when Paul started with recommendations to Damascus to persecute the Saints, some one who has raised his hand against us with letters to men in high places, may see a light at noon-day above the brightness of the sun, and hear the voice of Jesus, saying, "*It is hard for thee to kick against the pricks.*"

Intelligence is sometimes the messenger of safety; and willing to aid the governor in his laudable endeavours to cultivate peace and honour the laws; believing that very few of the citizens of Hancock county will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shews that there is rest for the soles of the Saints' feet, we give it a place in the *Neighbour*, wishing it God speed, and saying, *God bless good men and good measures*; and as Nauvoo has been, so it will continue to

be, a good city, affording a good market to a good country, and let those who do not mean to try the way of transgressors, say, *Amen*.

GOVERNOR FORD'S LETTER.

Springfield, Jan. 29th, 1844.

Dear Sir,—I have received the copy of the proceedings and resolutions of a meeting of the citizens of Hancock county, which you did me the honour to send me.

I have observed with regret, that occasions have been presented for disturbing the peace of your county; and if I knew what I could legally do to apply a corrective, I would be very ready to do it. But if you are a lawyer, or at all conversant with the law, you will know that I as a governor have no right to interfere in your difficulties.

As yet, I believe that there has been nothing like war among you: and I hope that all of you will have the good sense to see the necessity of preserving peace. If there is any thing wrong in the Nauvoo charters, or in the mode of administering them, you will see that nothing short of legislative or judicial power is capable of enforcing a remedy. I myself had the honour of calling the attention of the legislature to this subject at the last session; but a large majority of both political parties in that body, either did not see the evil which you complain of; or if they did, they repeatedly refused to correct it. And yet a call is made upon me to do that which all parties refused to do at the last session. I have also been called upon to take away the arms from the Mormons—to raise the militia—to arrest a supposed fugitive—and, in fact, to repeal some of the ordinances of the city of Nauvoo. Hancock county is justly famed for its intelligence, and I cannot believe that any of its citizens are so ignorant as not to know that I have no power to do these things. The absurd and preposterous nature of these requests, give some colour to the charge that they are made for political effect only. I hope that this charge is untrue; for in all candour, it would be more creditable to those concerned to have their errors attributed to ignorance than to a disposition to embroil the country in the horrors of war for the advancement of party ends. But if there should be any truth in the charge (which God forbid), I affectionately entreat all the good citizens engaged in it, to lay aside their designs and yield up their ears to the voice of justice, reason, and humanity. All that I can do at present is, to admonish both parties to beware of carrying matters to extremity. Let it come to this: let a state of war ensue, and I will be compelled to interfere with executive power. In that case also, I wish in a friendly, affectionate, and candid manner, to tell the citizens of Hancock county, Mormons and all, that my interference will be against those who shall be the first transgressors. I am bound by the laws and the constitution to regard you all as citizens of the state, possessed of equal rights and priviliges, and to cherish the rights of one as dearly as the rights of another. I can know no distinction among you, except that of assailant and assailed.

I hope, dear sir, you will do me the favour to publish this letter in the papers of your county, for the satisfaction of all persons concerned.

I am, with the highest respect, your obedient servant,

THOMAS FORD.

PUBLIC MEETING AT WARSAW.

Many of the more respectable citizens of Warsaw, indignant at the moves of the anti-Mormon party, and feeling desirous of ridding themselves from the odium of being considered their associates, assembled at an anti-Mormon meeting and passed the following resolutions, presented by E. A. Bedell, a justice of peace of that place.

Whereas, by a recent publication which appeared in the *Warsaw Message*, an anti-Mormon meeting has been called in the town of Warsaw, for the avowed purpose of getting up a thorough anti-Mormon organization, in accordance with various requests made by various other meetings recently held in our county, under the imposing title of anti-Mormonism.

And, whereas, judging from the expressions of the sentiments of those convened in said meetings (though varying among themselves), we deem their sentiments and policy as injurious to the best interests of our county.

And, whereas, inflammatory resolutions, emanating and issuing from a public meeting, called and held in our town, would be attributed to, and deemed expressive of the sentiments of a majority of the citizens of said town: therefore,

Resolved, that we at this time deem it inexpedient to hold meetings under such titles, and pass inflammatory resolutions for the express purpose of creating and keeping up an excitement in the minds of one against another class of our own citizens.

They certainly have done honour to themselves, and when such resolutions are passed in their own meeting, it clearly shows the tone of public feeling. Why do not the intelligent portion of the inhabitants of Carthage follow their example, and thus prove to the world that they are republicans, patriots, and honest men? Come, now, let us all follow the advice of the prophet, and *cultivate peace*.

Resolved, that though the sentiments, policy, and intention of the anti-Mormons of this county vary and conflict with each other, yet we deem all such meetings, called for such purposes, as injurious to the interests and peace of the citizens of our county and town, and only calculated to drive from our county good citizens, who would, under other circumstances, settle among us.

LETTER FROM W. ROWLEY.

To the Editor of the Times and Seasons.

Dear Brother,—Herewith I forward you a few articles I brought with me from England, which I beg your acceptance of as a very small remembrance and token of the high esteem and respect I feel towards you, on the remembrance, that through your instrumentality I was led to embrace the fulness of the gospel. The period I had so fondly anticipated, of once more beholding and conversing with you, has at length been realized, and I cannot forego to mention the pleasure and gratification it has given me, of meeting with you in that place of which "the Lord hath spoken good concerning it." You have, I am well aware, been made acquainted, through the medium of a friend, that we had adieu to our native land on the 15th of September last. Our company consisted of about 180 persons, chiefly Saints. We had a fine commodious vessel called the *Metoka*, commanded by M'Larren, who with his officers and men, behaved with every attention and kindness during the passage, which we made in seven weeks to New Orleans, and finally arrived at Nauvoo on the 11th of November. We had only three deaths on board, one sister, and two children. I must not forbear to state that the provisions supplied by Messrs. Ward and Clarke, on our voyage, were excellent in quality and quantity. You can, my dear brother, in some measure, anticipate the feelings that throbbed within our bosoms on reaching our resting place, the city of Nauvoo. You may suppose we were most pleasingly surprised, after having had our ears continually assailed with the doleful accounts of "the wretchedness of the place," its "log and mud" built "cabins," its "knee deep" muddy streets, the "poverty and starvation" that awaited us, the "villany and roguery" of its inhabitants, the "awful delusion of Mormonism," "beware of old Joe Smith," and a thousand other such like salutations; you may judge then, how much we were gratified at beholding the striking contrast, while gazing with rapturous delight, first upon the "Temple," which already assumes a lofty bearing from the commanding eminence on which it is being erected; then the "Nauvoo House;" the "Mansion House," (the residence of him of whom the world is not worthy); the Masonic, Music, and public halls; some completed, and others are being so, besides numerous well-built and substantial brick stores, and private dwellings. The whole site and aspect of the city, presenting a most cheering picture of the enterprise and industry of its inhabitants, exhibiting a remarkable difference to many of the western towns which we passed in coming up the Mississippi, of far longer standing and origin.

I shall not at the present dwell upon my feelings in thus being permitted to reach this land—a land above all lands, a choice land—where the Lord hath commanded his people to gather unto, in order that they may be instructed of him through the mouth of his seer and prophet. When I think of this unspeakable privilege and blessing, of listening, like those of old, to the voice of the Lord's servants, receiving divine revelation and communication from him the source of all truth; when I know that he has thus spoken to, and honoured his servant Joseph, delivering him, time and time again from the hands of his enemies, and will still continue to do so; and through him fulfilling those promises relating to the latter-day glory, and also the covenant to gather his ancient people should be accomplished;

besides many other glorious truths to be realized in these the last days, as well as making known other things, in which I truly rejoice, and which induces me to exclaim with the apostles of old—I count not my life dear, so that I may win Christ and be found in him, and the sufferings of this life are not to be compared with the glory that shall be revealed hereafter. On recalling the pleasurable emotions that have passed within the secret recesses of my heart, when holding sweet converse with those I loved and whom I have now left in my native land, and whose faces I may never again see in the flesh: or if I gather around me in "fancy's mystic circle," those my nearest and dearest relatives, and ponder upon a father and mother's fondest embrace; a brother and sister's tenderest affection; excited and called forth on taking a long and last farewell. If I thus look back upon the loss of rich and influential friends and connexions, with other claims of a lucrative and secular nature; yet all these have been hushed and subdued in the contemplation of thus becoming a citizen in one of Zion's stakes, and my desire and prayer to God is, that she may still prosper and go on in glorious majesty and triumph, until the top stones of her palaces and dwellings be raised with one universal song of joy and gladness, to Him that reigneth for ever and ever.

I remain, dear brother, yours, very sincerely, in the new and everlasting covenant,

W. Rowley.

Nauvoo, January 25, 1844.

GENERAL CONFERENCE.

According to previous announcement, the General Conference of the various branches of the Church of Jesus Christ of Latter-day Saints commenced its sittings in the Music Hall, Liverpool, on the 6th of April, 1844.

It was with very peculiar feelings that we met the brethren who came as deputations from the Conferences in this land. The reflection that fourteen years ago the Church of Jesus Christ was organized in these last days of six members only, and that probably at the present time, in both hemispheres, she numbers one hundred and fifty thousand; this reflection, together with the thought, that simultaneously with ourselves, our brethren in Nauvoo would be assembled in Conference also, to consider the situation of the church generally, and to meditate on the adoption of such measures as may be necessary for rolling on the great work of the Lord, excited within us peculiar feelings that we had not experienced on former occasions.

MORNING SERVICE.

After the opening of the meeting by singing and prayer, it was voted unanimously that elder Reuben Hedlock preside over the meetings of the Conference, and that elder J. S. Cantwell act as clerk of the conference.

Elder Hedlock then rose and addressed the assembly, stating that he rejoiced in meeting with the officers in General Conference, at the same time that the Saints in Nauvoo were congregated for the same purpose. He also spoke on the equality of privileges enjoyed by the various officers assembled in council or in conference. After some remarks, showing the necessity of a union of effort on the part of the Saints, and especially amongst the priesthood—alluding particularly to those who were altogether devoted to the work of the ministry, shewing that if they were not beloved and upheld by those amongst whom they were labouring, they could not expect their services to be effective in the cause of truth, and that it were better for such to be away, and labour where they had the confidence of the Saints, and where they would be upheld by the prayers and faith of the Saints—that union was strength, and especially so in the work of the Lord.

The number of officers present at the opening of the Conference was then called for, which was as follows: high priests, 10; elders, 23; priests, 5; teachers, 3; deacons, 2. The representation of the various Conferences was then called for:—

Manchester Conference—Represented by elder Charles Miller, including the branches of Manchester, Stockport, Ashton, Duckenfield, Newton Moor, Mottram, Bolton, Edgeworth Moor, Edgerton, Leith, Chewmoor, Breightmet Fold, Bradshaw, Tottington, Summerseat, Bury, Haslingden, Royton, Oldham, Rochdale, Eccles, Pendlebury, Heatons, Ratcliffe, Halfacre, Crossmoor, Didsbury, Middleton, Crompton Fold, Marple Bridge, Ashworth Tops, Vale House; comprises 1583 members, 2 high priests, 41 elders, 100 priests, 56 teachers, 19 deacons. Baptized since last general conference 194.

Liverpool Conference—Represented by elder Mitchelson, including Liverpool, the Isle of Man, Chester, part of Wales, Warrington, Newton, St. Helens and Grasehy; comprises 596 members, 3 high priests, 29 elders, 30 priests, 19 teachers, 11 deacons. Baptized since last general conference 107.

Preston Conference—Represented by elder John Banks, including Preston, Lancaster, Kendal, Brigsteer, Holme, Heskin, Hunter's Hill, Euxton, Leyland, Southport and Longton; comprises 534 members, 1 high priest, 16 elders, 23 priests, 17 teachers, 4 deacons. Baptized since last general conference 21.

London Conference—Represented by elder John Cairns, including London, Newbury, Woolwich, Dover and Luton; comprises 324 members, 1 high priest, 11 elders, 21 priests, 5 teachers, 5 deacons. Baptized since last general conference 47.

Macclesfield Conference—Represented by elder Galley, including Macclesfield, Bollington, Middlewich, Northwich, Plumbley and Crewe; comprising 219 members, 1 high priest, 10 elders, 22 priests, 14 teachers, 7 deacons. Baptized since last general conference 15.

Birmingham Conference—Represented by elder Crook, including Birmingham, Gritsgreen, Old Bury, Wolverhampton, Dudley, Brittle Lane, Bilston, Kidderminster, Leamington, Bloxwich, Stratford-upon-Avon, Catthorpe, West Bromwich, Pendarren, Aberaychan, Beaufort, Rummy, Trodagor, Merthyr Tydvill, Aberdare; comprising 707 members, 38 elders, 49 priests, 27 teachers, 12 deacons. Baptized since last general conference 200.

Wooden Box—Represented by elder Robert Crook, including Wooden Box, Dunstail, Branstone, Barton and Colebille; comprising 96 members, 9 elders, 10 priests, 6 teachers, 5 deacons. Baptized since last general conference 60.

Staffordshire Conference—Represented by elder George Simpson, including Burslem, Hanley, Stoke-upon-Trent, Newcastle, Baddley Edge, Bradley Green, Knuttor Heath, Longton, Coxbank, Prees, Tunstall, Leek, Longport, Hassall Green, Alsagers Bank; comprising 370 members, 1 high priest, 29 elders, 48 priests, 20 teachers, 11 deacons.

Edinburgh Conference—Represented by elder G. F. Waugh, including Edinburgh, Wemyss, Stirling and Pathhead; comprises 330 members, 11 elders, 16 priests, 7 teachers, 3 deacons. Baptized since Nov. 1843, 37.

Garway Conference—Represented by elder Blakey, including Garway, Llanfoist, Buckle, Ewinsharold, Llanthony and Llanvano; comprises 172 members, 4 elders, 9 priests, 8 teachers, 1 deacon.

Glasgow Conference—Represented by elder James Houston, including Glasgow, Paisley, Kilbirnie, Bridge of Weir, Thorny Bank and Shaws, Campsie, Renfrew, Greenock, Ayre, Bonhill, Balfrone, Johnston, Airdrie, Irvine and Daly; comprising 833 members, 1 high priest, 26 elders, 39 priests, 30 teachers, 10 deacons.

Sheffield Conference—Represented by letter, including Sheffield, Woodhouse, Dennington and Brampton; comprises 201 members, 5 elders, 9 priests, 5 teachers, 3 deacons.

Bradford Conference—Represented by elder Speakman, including Bradford, Idle, Leeds, Doncaster; comprises 206 members, 9 elders, 15 priests, 8 teachers, 6 deacons. Baptized since last general conference 44.

Ireland—Represented by elder Sloan, including Hillsborough, Crawfordsburn and Melusk; comprises 52 members, 5 elders, 1 priest, 1 teacher.

Lincolnshire Conference—Represented by letter, comprises 27 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Baptized since last general conference 17.

Worcestershire Conference—Represented by elder Thomas Smith, including Earlscommon, Pinvin, Flyford Flavel, Worcester, Broomsgrove, Randan Woods, Barford, St. Johns and Milton; comprises 140 members, 6 elders, 10 priests, 3 teachers, 3 deacons. Baptized since last general conference 28.

Clitheroe Conference—Represented by elder William Snalam, including Clitheroe, Chatburn, Downham, Waddington, Ribchester, Chaighley and Settle; comprises 200 members, 10 elders, 22 priests, 18 teachers, 4 deacons. Baptized since last general conference 14.

Leicester—Represented by elder Thomas Margetts, including Leicester and Nottingham; comprises 127 members, 5 elders, 10 priests, 1 teacher, 2 deacons.

Cheltenham Conference—Represented by letter, consists of eighteen branches, comprises 532 members, 17 elders, 30 priests, 13 teachers, 5 deacons. Baptized since last general conference 90.

Bath—Represented by letter, comprises 31 members, 1 elder, 2 priests.

Wolverton—Represented by letter, comprises 8 members, 1 elder, 2 priests.

Carlisle—Represented by letter, comprises 160 members, 8 elders, 19 priests, 8 teachers, 3 deacons, and contains four branches.

Littlemoor—Represented by letter, comprises 6 members, 1 priest.

Bedfordshire—Represented by letter, includes twelve branches, comprising 184 members, 14 elders, 20 priests, 9 teachers, 2 deacons.

The number of members, &c., of each Conference being ascertained as nearly as possible, it was determined that the delegates should represent the condition of each Conference; and what alterations or measures were necessary to be adopted for the well-being of each.

Elder Charles Miller then remarked, in reference to the Manchester Conference, that there was a very general desire manifested to roll onward the work of the Lord—that the prospects were never better; the power of God was in their midst, and it was a general time of rejoicing.

Elder Miller having remarked that he had been challenged to discussion, and had accepted it; which circumstance led to some remarks from elder Ward as to the very little good effected in general by discussions; and that it was beneath the servants of God to turn aside from the path of duty, to wrangle and dispute like the people of the world; and that while the professors of modern religion were in a manner devouring each other, the path of the Saints ought to be onward in the proclamation of the principles of truth.

Elder Hedlock agreed with the remarks of elder Ward, and stated that it was in perfect accordance with the advice of the first presidency, and ought to be guarded against as much as possible.

Elder George Mitchelson then rose to state that the work of the Lord in the Liverpool Conference was progressing slowly, save in the Isle of Man, where the people were coming out and embracing the principles of the truth.

The condition of North Wales being stated by elder Joseph Martin, it was proposed by elder Ward, and carried, that elder Martin be permitted to ordain to the lesser priesthood such officers as he may feel led by the spirit to be necessary.

EVENING MEETING.

The meeting being opened by elder Charles Miller with singing and prayer,

Elder John Banks then rose to state the condition of the Preston Conference. The church he said had been much harassed, as well as much blessed previously, it having been the place where the standard of the fulness of the gospel had been first planted in these islands in the last days; it had also been the subject of the attacks of the enemy in an extraordinary manner; many had also emigrated, and Satan appeared to have singled some of them out for his victims, through whose influence, at times, much evil had been done; but, notwithstanding all this, the condition of the Preston Conference, with the exception of the distant branches in the North, was in a much better condition than for a long time past, and he trusted would ultimately overcome, and be eminently successful in gathering in the honest in heart.

It was then moved by elder Ward, and seconded by elder Charles Miller, that elder John Banks be ordained to the office of high priest, to preside over the Preston Conference. Carried.

Elder John Cairns rose to state the condition of the London Conference, which he remarked was at present in a good state, the officers united, and the Saints generally rejoicing in the truth

Elder James Galley spoke on the condition of the Macclesfield Conference, stating, that while some of the Saints were not in a good condition, yet they had many that were—that there was so much religion in the neighbourhood, that the principles of truth were hard to be received, while the people generally were in much slavery to the landowners, and dare not open their doors for preaching; yet, notwithstanding all things, he still considered they had a good prospect of success, as the officers and Saints, generally, were determined to be united in rolling onward the work of the Lord.

Elder Crook stated, that in the Birmingham Conference they had much union and love—that by experience and discipline, and a little whipping now and then, he had learned what weapon to use in the service of the Lord, in order to be successful, and that was the first principles, for those he found to be irresistible.

It was then moved by elder T. Smith, and seconded by elder Crook, that Catthorpe, Leamington, and Straford-upon-Avon, now included in the Birmingham Conference, be transferred to the Worcestershire Conference. Carried.

It was then moved by elder Ward, and voted, that the branches of Wooden Box, Dunstall, Branstone, Barton, and Colebille be organized into a Conference, to be called the Derbyshire Conference; and that elder William Cooper Royle preside over the same.

It was also voted, that elder Crook be ordained to the office of high priest, to preside over the Birmingham Conference.

It was also moved by elder Ward, and voted, that the branches of Beaufort, Rummy, Tredager, Merthyr Tydvill, and Aberdare be organized into a Conference, to be called the Merthyr Tydvill Conference: and that elder William Henshaw preside over the same.

SUNDAY MORNING.

The meeting being opened by singing and prayer by elder Ward, the business of considering the state of the various Conferences was resumed.

Elder Waugh having remarked upon the condition of the Edinburgh Conference, that it was much better than it had been, but that a change of labourers would be of especial benefit.

Elder Ward remarked, that were the officers of the church of one heart and of one mind, their ministry would be effectual whether they were assisted by foreign aid or not—that success could never be expected while individuals were seeking the gratification of their own private feelings.

Elder Hedlock spoke on the evil of ordaining officers to sit in council merely, and exhorted the presiding elders to select only such as had the opportunity of labouring and becoming useful in the kingdom of God.

The mission of elder John Cairns, voted in the council of the twelve in Nauvoo, to go to Scotland, was then laid before the conference for their acceptance, and confirmed by a unanimous vote.

Elder George Simpson remarked on the Staffordshire Conference, that it was varied in its condition, but much better than some time ago he could have anticipated. The influence of evil reports had been much felt by them, but he rejoiced to say that the presidents of the various branches were much united.

Elder Blakey stated, that the Garway Conference had been much disorganized, but that it was now progressing—the Conference was very extensive, and that he frequently had to walk over eighty miles to obtain the MILLENNIAL STARS!

It was moved by elder Ward, and seconded by elder Cairns, that Abergavenny, now attached to this Conference, be united to the Merthyr Tydvill Conference, under the presidency of elder Henshaw.

Elder Houston stated that the Glasgow Conference was in a good condition, and the officers were very united.

It was then proposed by elder Hedlock, and seconded by elder Thomas Ward, that elder James Ure be appointed to preside over the Sheffield Conference, and that he be ordained to the office of high priest. Carried unanimously.

Elder Speakman said, with regard to the Bradford Conference, that the Saints where much united, and that the prospects generally were very cheering, although some time ago they had been under the necessity of cutting a many off.

Elder Hedlock remarked on the practice of cutting off the members of the church; that in many cases it was done in much too summary a manner; that the elders should bear in mind that they were to be the saviours of men and not the destroyers. He would also admonish them against the establishment of bye-laws, which in many cases had been the cause of much evil, and individuals had been separated from the body of Christ for the violation of laws which the kingdom of God never recognized. He exhorted the officers to dilligence in their labours, to the practice of righteousness and holiness, that they might secure the esteem of the Saints, and that their counsel might be sought after and be adhered to.

Elder Ward remarked on the position of the people of God, who, from the darkness that beclouds the religious world, had been brought into the marvellous light of the fulness of the gospel, wherein we rejoiced, and for which the gratitude of our hearts must ever be offered; and urged the elders to measure by this reflection as a standard, the importance of being separated from the Church of Christ.

AFTERNOON SERVICE.

The meeting was opened by elder Mitchelson with singing and prayer, when elders MacGuffie and Dombville were called upon to administer the ordinance of the Lord's Supper.

The congregation being numerous, and many strangers present, the business of the conference was postponed, and the afternoon was occupied very profitably by elders Cairns, Crook, Henshaw, Margetts, Miller, and priest Walker bearing testimony to the truth of the work of the Lord.

EVENING SERVICE.

This service was opened with singing and prayer by elder Hedlock, who proceeded to address the assembly on the principles of the church, on his experience for eleven years in connexion with it; also on the order of the kingdom of God, and the manner of sitting in judgment on matters that required it. He exhorted all persons to the adoption of the scriptural mode of settling differences—to the practice of humility, that we might be exalted in the due time of the Lord. He enlarged on the greatness of the plan of salvation—on the importance of the truths committed unto the officers of preaching those principles which would prove to all either a savour of life unto life, or of death unto death. He admonished them to beware in what manner they handled the word of life, and to take heed that their garments were clear of the blood of this generation. He urged upon them faithfulness in the work in which they were engaged, that they might be found worthy to be endowed with greater power to go forth to bind up the law and seal up the testimony, that the end might come.

MONDAY MORNING.

The meeting was opened by singing and prayer, by elder John Cairns.

It was then moved by elder Ward, and seconded by elder Miller, that elder Blakey be appointed to preside over the Garway Conference. Carried.

It was also voted that high priest Struthers be appointed to preside over the Bedfordshire Conference for the time being.

Elder Hedlock spoke at some length on the duties of the high priesthood—on the evil of bye-laws, and the cutting off of members for the violation of them—on the honouring of each person in his office, and of the equality of privileges in council enjoyed by the priesthood; also, on the duties of priests and teachers visiting the members, that it be done in the spirit of love.

Clitheroe Conference was stated by elder Snalam to be in a good condition.

AFTERNOON SERVICE.

The meeting being opened by singing and prayer, it was voted that elder Snalam be tried in a Special Conference, at Clitheroe, on the various charges against him, by which he has lost the confidence of the several members of the same, at such time and place as elder Hedlock may appoint.

Elder Hedlock having called for such volunteers as could go out to labour in the vineyard, elder James Sloan came forward, and being asked whether he at present wished to go home to Nauvoo, or to labour in the ministry, he declared it to be his wish to go out and preach.

Elder Thomas Margetts having stated that the prospects in Leicester and the surrounding country were of the most encouraging kind, it was voted that Leicester and Nottingham, and the surrounding country be organized into a Conference, to be called the Leicestershire Conference, and that elder Thomas Margetts preside over the same.

It was voted that elder Thomas Harris go labour about the neighbourhood of Lancaster, under the direction and presidency of elder Banks.

It was also voted that elder G. P. Waugh be appointed to preside over the Froomshill Conference.

Voted also that elder John Johnson be appointed to preside over the Cheltenham Conference.

Voted that priest William Walker be ordained an elder, and be appointed to labour in Hull.

EVENING SERVICE.

The meeting being opened by singing and prayer, the appointment of elder Hedlock, in connexion with elder Ward, to the presidency of the Churches in this land, was read from the minutes of the Council of the Twelve, held in Nauvoo, when the sanction of the Conference was called for and given unanimously.

Elder Hedlock spoke at some length on the order of sitting in judgment on superior officers.

Elder Ward then proceeded to lay the state of the presidency in the British Isles before the Church. He remarked that he, in connexion with elder Hedlock, felt the greatest anxiety that the position of the presidency should be thoroughly understood, and that all the business and proceedings of the same should be conducted in such a manner as to be open to the inspection of all. They were at present labouring under considerable difficulties in consequence of so many demands made upon their resources by the authorities of Nauvoo, in sending over a number of families at the expense of the means arising from the emigration department. He rejoiced to state that any profits arising from business in Liverpool were to be subject to the order of the authorities at Nauvoo, and that they had given us directions to send *all* the poor Saints, and that they should truly rejoice in appropriating any means in their hands for that purpose.

Elder Walker spoke on upholding the presidency, and eloquently expressed his confidence in the same.

Elder Cairns spoke on the purchase of the various publications. He remarked that the sale of the publications was absolutely necessary in order that the work of the Lord might roll onward—that it was a great mistake to suppose that because the Saints purchased the publications, they would therefore not contribute as much for the support of those who laboured amongst them; he was not afraid of this; only let the Saints be thoroughly imbued with the principles contained in the publications, and he knew that they would be prepared to act in righteousness, and would never forget that the labourer was worthy of his hire. He had found our publications hid up in a cupboard, the Saints not knowing that there were such; but he had made it a rule to take them with him to the meetings, and the consequence was, that he disposed of the publications. Strangers became interested in the principles of truth by their perusal, and the Saints became more open-hearted and ready to minister unto those who laboured amongst them.

Elder Allen spoke on the exercise of liberality and benevolence being exercised with full confidence in God, and related several anecdotes illustrative of the subject.

Elder Galley having spoken on the same subject, it was voted unanimously, *That this Conference, now assembled, covenant to stand by and uphold the presidency in England, by our prayers on their behalf, and also by pecuniary aid.*

Elder Hedlock then rose and addressed the assembly on the subject of the publications, and was desirous of taking the sense of that meeting on the same; it was true that the Quorum of the Twelve had advised that the publication of the MILLENNIAL STAR be stopped, and had given him authority to publish a circular as occasion might require, but he believed most sincerely that the stoppage of the STAR would have a most injurious tendency.

Several having spoken to the same effect, elder Ward remarked, that if a publication was to be issued at all, it appeared trifling with the interests of the cause to change the name, inasmuch as the office had received the name of the Millennial Star Office, and many letters came to them with that address.

It was then moved by elder Cairns, and voted by unanimous acclamation, "That this Conference requests the Quorum of the Twelve to permit the continued publication of the MILLENNIAL STAR.

It was then moved by elder Ward, and seconded by elder Webb, that priest William Bayliss be ordained to the office of an elder. Carried.

TUESDAY MORNING.

The meeting being opened by singing and prayer,

It was moved by elder Hedlock, and seconded by elder T. Harris, that elder William Snalam be removed from the Clitheroe Conference. Carried.

It was then voted that elder James Sloan go to preside over the Bradford Conference, and that elder William Speakman go to preside over the Clitheroe Conference, occasionally preaching at Leeds, under the presidency of elder Sloan.

Elder Hedlock having spoken at great length on the organization of the priesthood, and the relative duties of each officer according to his calling, exhorting them to consider the great work in which they were engaged, and not hinder their usefulness by being too tenacious of authority, or giving heed to little trifling matters, while the great work of rolling onward the truth be entirely forgotten.

It was then voted that elder Webb be appointed to labour in the place where he now is.

It was also voted that elder Glaud Roger go to labour with elder Ure in the Sheffield Conference.

The sittings of the Conference were then brought to a close by president Reuben Hedlock engaging in prayer and thanksgiving, at four o'clock, p. m.

A FRIENDLY HINT TO MISSOURI.

From the Nauvoo Neighbour.

One of the most pleasing scenes that can transpire on earth is, when a sin has been committed by one person against another, *to forgive that sin;* and then, according to the sublime and perfect pattern of the Saviour, pray to our Father in heaven *to forgive also.* Verily, verily, such a friendly rebuke is like the mellow zephyr of summer's eve, it soothes, it cheers and gladdens the heart of the humane and the savage.—Well might the wise man exclaim: "a soft answer turneth away wrath," for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire.*

Jesus said, "blessed are the peace makers, for they shall be called the children of God;" wherefore if the nation, a single state, community, or family ought to be grateful for anything, *it is peace.* Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates, and happifies the just and the unjust, and is the very essence of happiness below and bliss above. He that does not strive with all his powers of body and mind; with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honour of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free or the praise of the brave. But the peace maker, O give hear to him! for the words of his mouth and his doctrine, drop like the rain and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthrophy, benevolence, compassion, humanity and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges, and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

> Is like the music of the spheres,
> It charms our souls, and calms our fears;
> It turns the world to paradise,
> And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ of Latter-day Saints; yet, compassion, dignity, and a sense of the principles of religion among all classes, and honour and benevolence, mingled with charity by high minded patriots, lead me to suppose that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means to urge the state, for her honour, prosperity and good name, to restore every person she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies—the real peace makers of a western world—will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: "Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance."

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honour of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honour, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus-like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, "*the tree is known by its fruit?*"

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *wash yourselves, make you clean,* lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights.* When you meditate upon the massacre at Hawn's Mill, forget not that the constitution of your state holds this broad truth to the world—that none shall "be deprived of *life, liberty, or property,* but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties, or districts; whether to petition your legislature to pay the damage the Saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect and make honourable, or annihilate such statue law as was in force in your state, in 1838, viz.—"If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such a purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars; and imprisonment in the county jail not exceeding six months."

Finally, if honour dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best, and sweet-

est token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration I am the friend of all good men,

JOSEPH SMITH.

Nauvoo, Ill., March 8th, 1844.

BARQUE FANNY.

EXTRACT OF A LETTER FROM ELDER WILLIAM KAY.

New Orleans, March 9th, 1844.

Dearly Beloved Brethren,—I now take the opportunity of writing to inform you of our safe arrival in this port. We came in on the 7th, at seven o'clock in the morning; we should have been in sooner, but for having to stop at the bar for a considerable time to wait for a steamer, and we had also a calm in the bay; but I believe that no people that ever crossed the Atlantic ever had a more prosperous voyage than the Lord has favoured us with. The captain and crew declare they never experienced such a passage before; but such a captain and crew for kindness I believe could scarcely be met with; his liberality exceeds all that ever came under our notice; indeed, I am at a loss for words to express the respect he has manifested to all.

The cabin and its provisions have been at the service of all who stood in need of them, and the captain has with his own hand ministered unto the necessities of all that required it. Our prayer as a people is, that God our Eternal Father may bless him with eyes to see, and a heart to believe the principles of eternal truth, and reward him abundantly for the favours we have received from him. I hope if you ever see him again, that you will thank him for his kindness to us. But although we have had much cause for rejoicing, yet we have also had our sorrows. We have had two deaths; the first was the wife of elder James Jones, of Alfrick. She died on the 19th of February, and was buried in the sea on the morning of the 20th, off the island of Port Rico. She died happily. During her sickness, the captain manifested the greatest sympathy, and expressed himself as feeling for her husband as though he were his own brother; but it was not in word only but in deed—he had her removed into his cabin, and there she died; nor has he shown less humanity to the sorrowful widower and children. The other death was the youngest child of sister Greenhalgh, which died on Monday last.

We had regular meetings for prayer morning and evening, and three times each Lord's day, administering the sacrament in the afternoon. The Saints generally have shown a willingness to give heed to counsel from myself and brothers Hall and Cuerden; and have been very well satisfied with their journey and the ship's stores provided by you, for which they wish to return you their thanks.

We have this morning the steamer alongside of us, and intend getting our luggage on board to day. I assure you we rejoiced exceedingly at the sight of the steamer, which was the *Maid of Iowa*, and at the thoughts of going up in a vessel belonging the church, and commanded by an elder of the church, brother D. Jones.

I must now conclude, and pray God the Eternal Father to preserve and bless you, and believe me to be your affectionate brother in the Lord.

WILLIAM KAY.

P. S. Brothers Hall, Cuerden, Jones, and all faithful Saints desire to be remembered to you, and desire an interest in your prayers.

To Reuben Hedlock and Co., 30, Chapel Street, Liverpool.

THE TEMPLE.

From various papers received of late, we learn the interesting intelligence that the utmost exertions will be put forth for the completion of the Temple. It is intended to suspend the labours upon the Nauvoo House for a time, and devote their efforts exclusively to the Temple; and it is calculated that by a unity of effort the roof can be put on by next fall, and the building be enclosed.

Editorial.

HAVING brought our conference labours to a close, it is with abundant satisfaction and thanksgiving that we sit down to contemplate the work of the Lord as it exists at present in the British Islands. It is true, that in many places the work appears to have almost dwindled away, which our enemies, with a superficial view, would construe as a proof of the falsity of our principles; but it is not so, the glorious doctrine of the gathering has had the influence, in many places, of greatly diminishing our numbers, as in some cases an entire branch of the church has at once arisen at the command of the Lord to seek for a home in a distant land. The position of the different branches of the church, and their aspect unto the world, must necessarily ever be widely different from the various religious societies of the day, for as the honest hearted are gathered in, they will ever be anxious to live by every word that proceedeth out of the mouth of God; and as he in his providence opens a way for their escape, they will at all times be ready to arise and flee out of Babylon, lest they become partakers of her sins, and share in her plagues. But while some branches of the church may have the appearance of decay, it is not so generally, the work is extending itself with astonishing rapidity and power, and while it excites the ire and indignation of many in the religious world, he who contemplates its progress with an unprejudiced mind, must be convinced that it truly is the work of the Lord. We are well aware that the proceedings of the Church of Jesus Christ of Latter-day Saints are narrowly watched by many whose position in society in a great measure prevents them from taking those decided steps which otherwise situated they might, nor is the subject entirely overlooked by some who are much depended upon as religious teachers. But, truly, the kingdom of God is now as it ever was. To become a member in the community of the Saints, requires the taking up of a cross daily; the principle of divine revelation being the guide of the Church, was ever, and is now felt to be condemnatory of those who enjoy it not; and while each individual party considers their own society as nearest the truth, they will necessarily look upon a people professing to be in the enjoyment of divine revelation as impostors, endeavouring from some sinister motives to make a prey of their fellow-creatures. But notwithstanding the opinions of men, whether approving or condemnatory, the work is progressing, and it is only necessary that the Saints themselves be faithful and united, and the weapon which the Lord has put into the hands of his servants, will be found of unfailing potency, and the honest-hearted will be gathered to rejoice in the unchangeable faithfulness of a beneficent deity.

In many parts of England and in Scotland the work is progressing rapidly. Among the mountains of South Wales, the principles of truth, under the labours of elder Henshaw are gaining ground fast, and we contemplate shortly, at the request of the Saints in that country, to send forth our sentiments by publications in the Welsh language. Truly may we say, that some of them have indeed been caught with guile, for while they were believing the Latter-day Saints were a wicked people, the principles of the gospel were proclaimed unto them, they became obedient unto baptism in the name of Jesus Christ for remission of sins, and proved the faithfulness of God, and the truth of the mission of his servants, by receiving of the varied gifts of the Holy Ghost, ere they knew they were united with a people everywhere spoken against by the designation of Mormons.

We trust that mutual confidence will be felt and acted upon by the officers of the Church generally, and especially by those who are out in the vineyard, and that the condition and purposes of the presidency in England will be duly considered and borne out by a practical application of those principles that have been inculcated at our late conference.

Let the watchword of the servants of the Lord be "ONWARD," nor let them turn aside from the proclamation of the plan of salvation to wrangle with the disputants of modern religions; but let them reflect that a dispensation of the gospel of Christ is committed unto them, and let each one engaged in so great a work remember, as Paul wrote unto Timothy, "That he that warreth entangleth not himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

We therefore feel the greatest satisfaction at the present position and prospects of the Church of Jesus Christ in this land, especially when we take into consideration what she has had to encounter of every thing that could be arrayed against her, especially at the hands of those who once were bold advocates of the cause of truth, but are now become apostates and persecutors of the people of God. With regard to such we would say, that we will give heed to their slanders, and listen to their exhortations when they bring unto us a plan of salvation more consistent with the word of God, and which our common sense shall convince us is superior to that they would destroy.

WITH regard to the condition of the Church in America, the Saints have abundant cause for thankfulness unto the Lord for what he has effected for them. Even the old enemies of Missouri, from whom so much has been suffered, seem to have exhausted their refuges of lies; while the letter of governor Ford, practically responded to as it will be by the Saints, will serve to convince the upright amongst all classes that we are a law-abiding people, and are as ready to minister justice unto others, as to demand it for ourselves. It is true that many look upon the gathering numbers of the Saints, and their growing power with a jealous eye, and pretend to prognosticate that unless we are carefully watched we shall be exercising an authority that would be detrimental to the well-being of society; but of this let no one be afraid—the Saints have suffered too much for the principles of truth, and are enabled to value them accordingly, to be desirous of taking the first step in the path of error.

We feel to rejoice in the position the Saints have taken relative to the election of a president of the United States, in order that they may be spared from the annoyances to which otherwise they would be subject; and whether it ever be practicable or not, we decidedly agree with the determination of the Saints to vote for no one as president of the United States but JOSEPH SMITH.

While many difficulties must necessarily be encountered and endured by those that seek a home in a foreign land, and especially in a newly-settled country, we can confidently urge upon the Saints the subject of the gathering, and assure them that many trials which the first settlers had to encounter, are no longer to be met with; yet still all who emigrate must expect to meet with many things to which they have not been accustomed, and endure many things before they can sit down as fully settled in the enjoyment of all the comforts of domestic life; but still to the faithful all things shall work for good.

Manufactures of various kinds are the great desideratum required at Nauvoo, in order to give employment to multitudes of poor that continually arrive, and also to preserve amongst themselves that money which they are at present compelled to spend elsewhere. It is in contemplation at no distant period, and we throw out this hint for the Church generally, to form a sort of company on both sides the Atlantic, by which means the parties in the West might supply building materials and raise factories, while others in this land prepare sufficient machinery for the same. We feel confident that this can be effected, and we only want the Saints to be imbued with the true principle of building up Zion, and we are fully persuaded that many things which now may appear as insurmountable difficulties will be speedily overcome.

The history of the Church, since its first organization in 1830—the difficulties and trials she has had to encounter—the varied cruel and vexatious persecutions she has had to endure, with her successful position at the present time, must not only excite the gratitude of every faithful servant of the Lord, but inspire him with confidence as to the future, and awaken within him a lively faith to enable him to press onward in the establishing of Zion in the last days.

We should fail in our duty at the present time if we neglected to call attention to the subject of the building of the Temple and the Nauvoo House. This is a subject of paramount importance to the church, and we exhort the presidents of conferences, and others, to give heed to it in their varied fields of labour, and to exhort attention to it on the part of all Saints, in order that the will of the Lord may be done, and his servants receive their endowment to enable them to go forth with authority to bind up the law, and seal up the testimony, that the end may come. Any tithings or donations for the Temple, sent to Liverpool and addressed to Reuben Hedlock and Co., 36, Chapel Street, will be regularly receipted, and the reception of the same at Nauvoo will be announced as early as possible.

Much surprise is manifested occasionally, because individuals return from America, having apostatized from the Church, and bringing with them all manner of evil reports. We would state, that we are not at all surprised at this, neither do we regret it, for we are well aware that amid the multitudes which the gospel net gathers, there must necessarily be good and bad; we are perfectly conscious that numbers have gone up to the gathering of the Saints with the principle of selfishness reigning supreme in their bosoms; the thoughts of making any sacrifice towards the establishment of the kingdom of God could find no place in their hearts. But on the contrary, they have gone up full of suspicion and distrust; their reception has been such as they merited, so they have turned away in anger to join the ranks of the enemy, and become the propagators of every thing to malign the character of the people of God. Again, others who never suffered for the truth's sake the value of a straw, have found their first difficulties amongst the Saints in Nauvoo, and not being able to endure anything for the cause, have returned to become the circulators of evil reports in order to form some apology for their own unfaithfulness. But it is well; none of these things can injure the cause of God, but all things shall work together for good. We want individuals who are prepared to sacrifice all things for the work of the Lord—who will lay aside their own private feelings in order to further the cause of divine truth. "We call for valiant-hearted men who are not afraid to die." As an instance of the manner in which some have gathered, we have known them refrain from seeking the counsel of the elders to direct them in the purchase of lands, &c.; they have proceeded to act for themselves, and have purchased, or rather paid for lands to individuals who had no claim to the same, and consequently have lost their all through a want of confidence in the servants of the Lord. We cannot regret such things, but deem

them justly merited; and when such persons return to this land, or otherwise transmit all manner of evil tales; we regret them not, inasmuch as they will be instrumental in preventing those from gathering who have not their eye single to the glory of God. But as to those who have in sincerity entered into covenant with God, we fear not for them; knowing that their faith is grounded on the word of God, and on the assurance that he is the same to-day, yesterday, and for ever. Indeed so confident do we feel in the principles of truth obtaining in the society of the people of God, or the Latter-day Saints, that we are prepared to welcome all things that may transpire, being persuaded that *all* things shall work together for good.

In bringing to a close our editorial labours for another year, we feel grateful to our heavenly father for being able to continue the publication of the Star until the present time, and would return our expressions of gratitude to our numerous patrons and agents for the support we have received hitherto; and trust, that if permitted to continue our labours, that our exertions will be unremitted in endeavouring to disseminate intelligence in connexion with the progress of the kingdom of God.

We trust that all the officers of the priesthood throughout the land will see the necessity of the Saints becoming acquainted with all the intelligence it shall please the Lord to communicate, in order to prepare his people for all things that shall come to pass hereafter. If we have entered into covenant with God, and have received of the influence of his Holy Spirit, we must consequently thirst continually for fresh acquisitions of knowledge, in order that we may be prepared to inherit all things by coming to a knowledge of all things. Indeed the church, or part of a church, that has ceased to desire for knowledge, is, or will shortly be as a dried branch, that is fit only to be severed from the stem, and to be cast into the fire.

Intelligence, even of temporal things, is with the Saints of no little value, when we call to our recollection the purposes of God towards his people.

The situation of the Church of Christ on the Western Continent becomes of greater moment day by day, and it becomes necessary that the Saints of the British Islands should be conversant with it, which can only be accomplished through the medium of the press, therefore let all who feel interested in the general welfare of the Church, do their utmost to extend the circulation of such publications as may be issued advocating the principles of truth, and be also dilligent in the circulation of them amongst those who are not members in the Church of Christ. Much good has been effected in this manner; many who were so circumstanced as not to be able to attend the meetings of the Saints, have made use of the midnight hour to become acquainted with the principles of truth, until they had wrought such an effect upon their minds, that with the view before them of the loss of all things, they have gone forth with boldness to declare themselves on the Lord's side.

According to the appointment of the General Conference, that elder Snalam be tried on the various charges against him, by which he had lost the confidence of the Saints, a Special Conference was held on the evening of Saturday, the 13th, in Clitheroe, when the representatives of the various branches sufficiently proved that, by neglect of duty as a presiding elder, he had lost the confidence of the Saints generally. Elder Snalam partially acknowledged his faults, and the business was settled.

EVENT OF THE TIMES.

An extraordinary sensation was created in Jersey City, on Tuesday, by the fall of a substance resembling bloody flesh, in pieces varying from the size of a dime to a twenty-five piece. The rumour of the mysterious shower soon spread around the city, and people gathered from all quarters to examine the substance. The Millerites were particularly interested in the matter, and contended that it was one of the *very last* "signs of the times," urging all to look for the immediate dissolution of old mother earth; several venerable ladies took the hint, and made instantaneous preparation for going off. Even the most sceptical in father Miller's doctrines suspected something *might* happen, and looked upon the flakes of bloody matter with no little consternation. We confess the affair is rather strange, and calculated to puzzle the wisest heads. It appears that the shower fell upon a small space, probably not over eight hundred feet square, and the flakes resembled pieces of bloody flesh more closely than any thing to which we can compare them. Wherever the flakes fell on linen, the blood gradually spread over the cloth, leaving a thick, fleshy substance in the centre of the stain, which gave out an offensive, fetid smell. The clothes lines within the bounds of the shower were almost all well stocked with newly washed garments, and the flakes fell so thick that even the smallest garments were stained, all having to be re-washed immediately.—*Nauvoo Neighbour, March 13th, 1844.*

FAREWELL TO NAUVOO.

Fair city of the Saints! my heart to thee
Will often turn with sadness and regret,
When far away my dwelling place shall be,
For there are scenes I never can forget,
Connected with the memory of Nauvoo—
Scenes which my heart will often dwell upon.
And memory to her station ever true
Will bring them back to me when I am gone.
These scenes with mournful pleasure recollected
In memory's glass will often be reflected.

Though the obliterating hand of time,
Has from the mind a thousand things effaced,
Yet principles eternal and sublime,
When once imprinted cannot be erased.
These principles have now become to me
Part of myself—a portion of my mind,
And I must lose my own identity
Before such principles can be resigned.
When once received, in spite of all resistance,
They form the essence of the soul's existence.

Fair city of the Saints! I love thee well;
To me thy memory will be ever dear.
I would to God I could for ever dwell
Amidst the pleasant scenes where I could hear
The words of inspiration every day,
And hourly treasure up within my heart
Wisdom and knowledge that will not decay;
Light and intelligence that will impart
New glory to the beauties of creation,
Filling the mind with wondering admiration.

O! I have listened with suspended breath,
To hear the words of wisdom as they fell
From lips inspired, and felt that life nor death,
Nor all the powers combined of earth and hell
Could never force my heart to turn aside
From principles so holy and sublime.

Truth be my only creed, and God my guide,
And I shall safely pass the storms of time,
And gain at last a high and holy station,
Among the ransom'd in the new creation.

Farewell, Nauvoo! I must again return
Back to my Gentile bondage as before,
But oftentimes my heart will sadly yearn
To hold communion with the Saints once more.
How shall I long the prophet's voice to hear—
The words of wisdom flowing from his tongue—
Truths most sublime are made so plain and clear
That oftentimes enchanted I have hung
Upon his words, which forced the exclamation—
These surely are the words of inspiration? L. S.

TO THE MEMORY OF ELDER CHARLES S. HAMILTON,

Who left Scotland in March, 1843, and died at Nauvoo, Hancock County, State of Illinois, N. A., on the 7th of November, 1843, in the 26th year of his age.

BY T. WARD.

We heard thy fate—and that the hand of death
Had struck thee in thy vig'rous morn of life;
And yet we did not mourn, for well we knew
'Twas well with thee. 'Tis true we call'd to mind
Thy zeal, thy eloquence and power, when last
We heard thy voice uplifted for the truth—
The truth of God; when with resistless force
Thou stood'st as Christ's ambassador to plead
With man, and say—"Be reconciled to God."
And when upon the ocean, with a band
Of Saints, who had arisen to obey
The call of God, and aid to build up Zion,
There still thy words had power o'er the hearts
Of some whose home was on the waters wide.
They heard thy voice proclaim the words of life,
And tell the message of a pard'ning God;
And they have gone to gather with the Saints,
To learn the will of heaven, and be prepared
For all things that shall come to pass. But thou
Hast left this scene of labour to fulfil
Some higher calling in the unseen world,
At which our hearts rejoice. *'Tis well with thee.*

NOTICES.

As we this month are issuing a double number of the STAR, and have to publish the Title Page and Index, we shall not print a number for the month of May.

CONTENTS.

The Gathering	177	A Friendly Hint to Missouri	200
History of Joseph Smith	181	Barque Fanny	202
Stanzas by Miss E. R. Snow	184	The Temple	202
Letter from H. Tate	185	Editorial	203
Remarkable Phenomenon	186	Event of the Times	207
An Appeal to the People of Maine	187	Farewell to Nauvoo	207
News from Nauvoo	190	On the Death of C. Hamilton	208
Letter from W. Rowley	193	Notice	208
General Conference	194		

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